

Calvinist Contact

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Ontario farm women becoming more vocal

Marian Van Til

MONKTON, Ont. — As anyone will conclude if they stop and think about it, a farm cannot be run by one person. But what a lot of urban people are not aware of is the extent of the work the traditionally named "farmer's wife" does on the farm.

Many such women, in an attempt to better reflect the reality of being co-partners and usually co-owners of their farms with their husbands, prefer to be referred to simply as "farm women," says one of them: Rennie Feddema.

Not only do farm women have an image which assumes them to be the not-very-important helpers to their husbands who do the main work, but they experience a whole set of problems unique to women in farming, says Feddema. She was the first and immediate past president of the Ontario Farm Women's Network (OFWN) and has been dairy farming with her husband for 30 years. They currently live near Strathroy, Ont.

The network, Feddema says, exists to address those needs, to provide information and advice, to link women with understanding associates in the same situation. Many farm women across Canada have joined networks with their female colleagues, she notes.

Long birth

The OFWN is based in Guelph and (without its current name) started evolving already 12 years ago. The group has not been without its ups and downs, Feddema acknowledges. Especially at first, some women were reluctant to join because they perceived such membership to imply that they

were radical and dissatisfied — or "feminists," a label from which they recoiled.

Feddema believes she was elected as OFWN president because she was "neutral" — she hadn't been a member of any other women's groups of any kind. The OFWN has gradually gained women's confidence and Feddema points out that the issues they deal with are not "women's issues," *per se*. Instead, "Though the network's mandate is currently primarily to communicate information and educate its members on topics as broad as new farm technology and family law," Feddema also hopes that "more and more farm women will see the network as a coalition and a vehicle to express concerns at both the provincial and federal levels."

Though she hadn't been a member of any women's groups, Feddema did have experience in one group which probably led to her leadership position in the OFWN: she and her husband were members of the Christian Farmers Federation of Ontario (CFFO) and in 1982 Rennie was the first female board member of that group. Subsequently, she served three two-year terms as the CFFO's provincial secretary.

Five years later Feddema was elected co-ordinator of the Ontario sector of the national farm women's conference in Saskatchewan. Her mandate was to form a farm women's network in Ontario, which didn't exist at the time. It took until the spring of last year for that group to finally become the Ontario Farm Women's Network. See OFWN — p. 2.

Soweto children ... captive and captivating

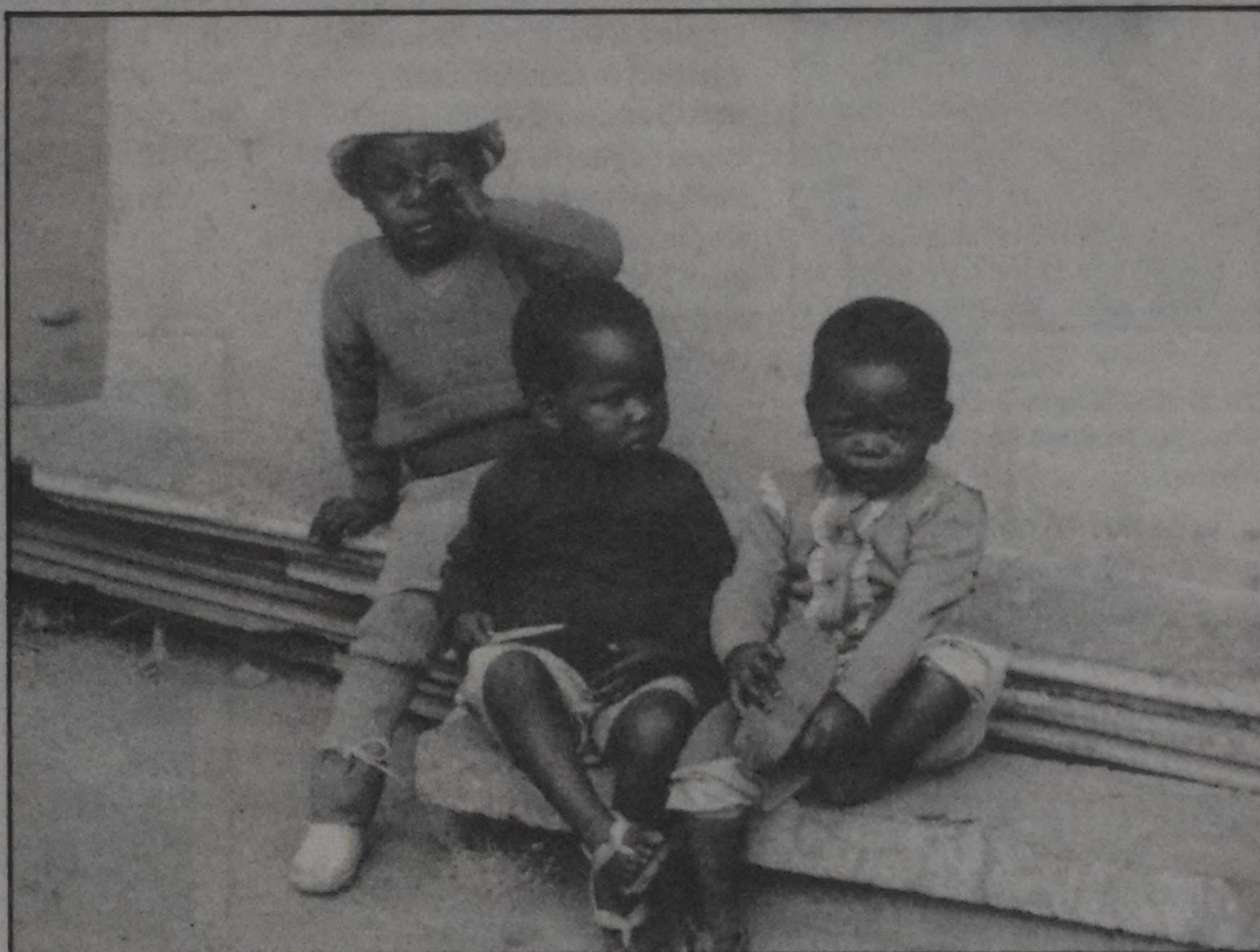


Photo: Bert Witvoet

Bert Witvoet and Reinder Klein present a kaleidoscope of opinions and impressions gained while they, along with Wybe Bylsma and Ren Siebenga, visited South Africa. See pp. 10-14.

Pre-Adamite theory fails to harmonize science and faith

Robert VanderVennen

ANCASTER, Ont. — Theories that try to harmonize our understanding of the Bible and science are risky because they will end up changing both our theology and our science, Dr. David Livingstone told some 20 people who attended a seminar at the Pascal Centre at Redeemer College recently. Livingstone is an historian of science at The Queen's University in Belfast, Ireland, and currently a visiting professor at Calvin College, Grand Rapids, Mich.

Livingstone presented a case study of how the pre-Adamite theory has been accepted and used in recent centuries. This is the theory that there were human beings living on the earth before the creation of Adam.

The theory arose because there were problems fitting Usscher's 6,000-year chronology, commonly accepted by evangelicals, with indications that humans have lived on earth much longer. It received support, said Livingstone, when European explorers found well-established civilizations in the New World and people began to ask where those "Indians" came from.

In the late 18th and early 19th centuries the idea of pre-Adamites gained support from conservative Christians who studied anthropology and the origin and spread of languages. American Calvinist Samuel Stanhope Smith used pre-Adamite theory to ground a common moral basis for government.

Louis Agassiz, the ardent creationist and Christian geologist, argued for pre-Adamites. So, in the 1930s, did Sir Ambrose Fleming, founder of the Evolution Protest Movement; and so did American fundamentalist R.A. Torrey, a close associate of evangelist Dwight L. Moody. Dr. John Stott gives support to the pre-Adamite theory, says Livingstone. Still closer to home, Dr. Clarence Menninga of Calvin College is currently criticized by some for suggesting that God may have created some humans before he created Adam.

Pre-Adamite theory has also been used by some, said Livingstone, to

See Livingstone — p. 2.

Prayer at Pentecost



Art construction provided by Derek Doemter, Gr. 3, Immanuel Christian School, Lethbridge, Alta.

*Spirit of God, in my soul there is no light,
but only chaotic oceans in the night
unless you give my eyes new sunrise sight.*

*Spirit of cosmos, in my life there is no right,
no healing without your hand from gracious height
that takes my darkness and leaves me sudden light.*

*Without your unity I am in flight,
full of self-asserting love for might,
breaking all that I would try to right.*

*I fail and fall. I have no lasting sight.
Your judgment overshadows all my night.
Your grace comes drifting down from a great height.*

*Spirit of Pentecost, of song and sight,
of wind, fire, communicating light,
give our actions justice, love and might.*

Frank Sawyer

Thinkbit

The probability of the earth coming into existence through an accidental big bang is as probable as a dictionary resulting from an explosion in a printing factory.
From: Radio program WDCX, Buffalo

Livingstone conducts seminar on pre-Adamite theory



Photo: Robert VanderVennen

Dr. David Livingstone describes the history of beliefs in human life before Adam.

... continued from page 1.
advance racist notions. Some have said that the peoples they

look down on for reasons of their skin colour or other physical characteristics were of pre-Adamite stock. There has been some difference of opinion whether Adam was created from a pre-Adamite, or whether in separate creative acts God created different types of people, so that all humans have not come from a single gene pool. Some have used pre-Adamite theory as an alternative to evolutionary theory.

While pre-Adamite theory has been held by some Christians to reconcile their faith and science, it is rejected out of hand by two groups of people, asserted Livingstone:

atheists, who see no need to reconcile faith and science, and some Christians who turn their backs on science. It is regrettable that in very recent years science and theology are done by two separate communities, he said, in contrast to the "naturalist parsons" of earlier centuries. Livingstone pointed out that

pre-Adamite theory has been used over the years to serve different functions, especially to support certain racial and other ideological ideas. At the same time he insisted that science itself is inescapably conditioned by social and political factors.

Livingstone was unwilling to say whether, after all his

research, he accepts the pre-Adamite theory. He implied that those kinds of harmonizing theories undertake the wrong sort of investigation, that science and faith ought to be seen and practised in unity rather than separate from each other.

Ontario Farm Women's Network gaining prominence

... continued from page 1.

The network crystallized around the hard work of a core group of women, including Feddema, who have been active since the early 1980s. At the OFWN's first meeting in March 1989 a three-year plan was drawn up, the first year of which has been successfully implemented.

Feddema would like to see more and more local chapters form across the province. There are currently 250 individual members and 14 organizations which are members. Feddema emphasizes the individual memberships. "I hope everyone [who is currently a

member] is making a concerted effort to get new members," she admits. Each member receives the OFWN newsletter and can vote at the annual meeting.

Feddema feels that the group uniquely addresses farm women's needs and "plays an important role in presenting a professional image of farm women." It also speaks on behalf of organizations as well as individual members. "Periodically we are called on to give a response to an issue or make a presentation," notes Feddema. But perhaps the group's most crucial role is "as a provincial voice for farm women."

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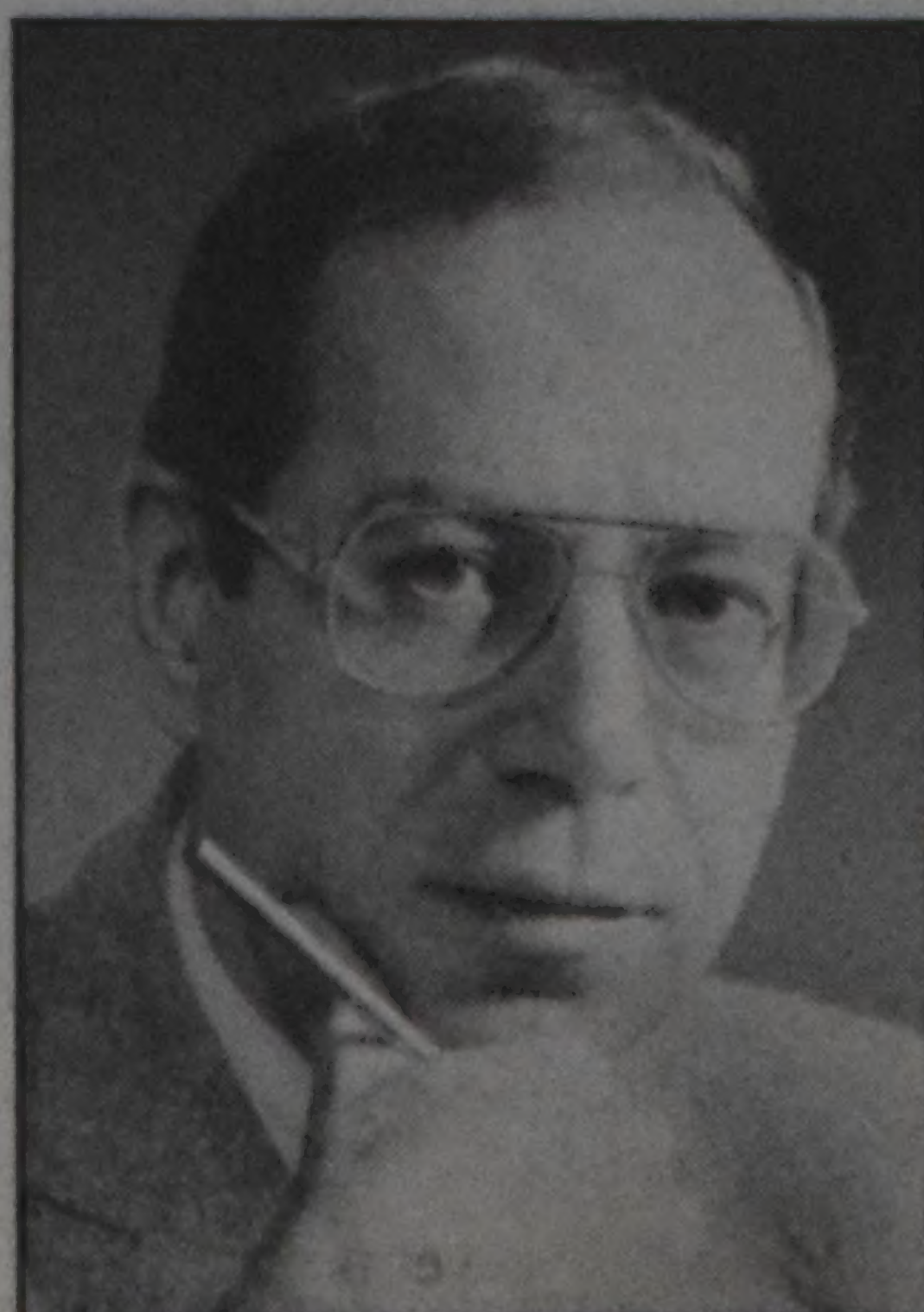
A report prepared by the Advisory Committee on Sexual Abuse appointed by Classis Niagara of the Christian Reformed Church, adopted on May 17, 1989.

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Jim Romahn

There ought to be a limit ...

There ought to be a limit.

That's what a lot of Canadians think, which is why our politicians gave us a minimum income tax this spring, putting a limit on the loopholes for rich people.

Similar thoughts have arisen among farmers — which is why some have called for limits on subsidies.

Harold Geisel, who farms near Kitchener, Ont., is the first hog farmer I heard raise the issue, and he has persuaded a majority of pork producers from the country to support his position.

And so the issue was raised not long ago at annual meetings of the Ontario Pork Producers' Marketing Board, where it enjoyed a mixed reaction.

Contentious issue

There have been times when limiting subsidies has come close to gaining majority support from the delegates. There have been more times when it was soundly defeated.

And now it has showed up on the agenda of the Christian Farmers Federation of Ontario, where it has likewise faced a mixed reaction.

The idea is compelling at first blush. Why should any person get \$500,000 or more? Or \$150,000 or \$100,000? You pick the number you find unconscionable.

Having said that, the tougher questions begin to arise. What limit is reasonable? And is that limit related to farm income, or is it related to farm size?

If it's income, one must recognize that even a very large farm could yield a low income if it has been built with a lot of debt. And if it's farm size, should the limit relate to environmental impact, as in manure disposal and odour, or to economies of scale, or animal welfare, or to the varying ability of different farming families to provide the labour and management to run the operation without hiring help; or should it be some number arrived at through negotiation between farm groups and government officials?

It's not easy setting a reasonable limit.

Questions, questions

The exercise raises other issues: Should farms be specialized? If so, should there be

limits on the degree of specialization?

It's one thing for a farmer to concentrate all of his or her money, time and management abilities on running a hog barn and another to run an operation that has enough land to grow all the feed and take all the manure. Both fall into the category of a specialized hog farm, but there are major differences in how many pigs each farmer could handle, the financial and management risks involved, and the way manure is managed.

Should farmers be able to take time off, such as some weekends and a couple weeks of holidays? If so, should the limits allow for partnerships of families, such as brothers, which are ideal for sharing work loads so there can be holidays?

Should there be a limit, either to the overall farm size or to the number of families that can be involved in the partnership? That may seem rather academic, but not in Hutterite territory.

Why does society offer hog farmers subsidies in the first place?

Is it to reduce the boom-and-bust cycle in hog production and prices? If so, the main aim is stability of production and prices, and there probably should be no limits on farm size and subsidies per farmer.

Or is the aim to give farm families a better standard of living? If so, a monthly welfare cheque might be more efficient.

Or is the aim to give modest-scale family farms a competitive edge in the agricultural industry? If so, why? And who? And how much of a competitive edge?

I don't have all of the answers. Nor do hog farmers and the leaders of the Christian Farmers Federation of Ontario. But nor should they be left alone to negotiate a deal with the bureaucrats and politicians. If tax dollars are involved, then the discussions should be open to all members of the public.

On the other hand, farmers could choose to forgo subsidies so they could retain the freedom — and Christian responsibility — to set their own limits.

Jim Romahn is farm writer for the Kitchener-Waterloo Record and lives in Kitchener, Ont.

Monsieur looked like he had collided with an oversize dump truck. PQ-Parizeau wore a smile wide enough to let that dump truck pass through. Separatists were coming out of the closet like moths out of your grandmother's afghan in the attic, although some preferred to wait till September when they would qualify for pensions. The country went into disbelieving shock. The surprise was not so much about the angry resignation of Environment Minister Lucien Bouchard as it was about the fact that this man had been appointed to cabinet in the first place. His political history was checkered, with party affiliations spread all over the spectrum, and at heart he had always remained a separatist. Only his friendship with Monsieur had brought him to prominence in the government. Well, with friends like that Monsieur certainly does not need enemies.

While East Germany and West Germany are busy devising arrangements for unification, Canada and Quebec are writing scenarios for separation. When will they ever learn? Superheated, plain dumb and hostile speeches by political hacks have driven us apart.

Bouchard's resignation gave Mr. Bourassa even less room to manoeuvre. If there is going to be a conference of first ministers at all, and there should be one if only to give Meech Lake at least a decent burial, Mr. Bourassa will be on red alert like a porcupine on guard.

The House of Commons were also a house divided during the debate of the more than 20 amendments to the abortion bill. The spirit of polarization is brooding over our land.

The Canadian Labour Congress re-elected Shirley Carr as its president for another two-year term. There was no reluctance to have a woman in that office, although there are lots of questions about Shirley's performance as was shown by the opposing votes. Another woman in office who is beginning to face questions about her political leadership and creativity is NDP's Yukon Audrey, who is not particularly oozing charisma. I am told that listening to her speeches has the same effect as swallowing about 100 mg. demarol.

In a classic case of getting sore fingers from knocking on a closed door, Assistant Deputy Minister Louise Frechette from External Affairs (these people are commonly known as ADMs) went to Havana to try to have Fidel loosen up a little bit. Politically, that is. Louise's efforts were in vain, Fidel just put more hairspray in his beard and continued to talk tough.

Discussion in the Senate has begun on Bill C-62, better known as the GST bill. The Senate will proceed (I'm sure) with its customary speed, which so far has stalled both the government's unemployment legislation and something that became known as the old-age-pension-clawback bill.

measures to come from Ottawa, although the meeting was really held across the river in Hull, the Canadian Radio, Television and Telecommunications Commission cracked down on the cable industry's unbridled lust to pipe more second-rate videos, long-distance spitting tournaments, 24-hour weather reports, TV shopping programs and local nitwits into our homes against ever-increasing prices. Atta boy, Mr. Spicer!

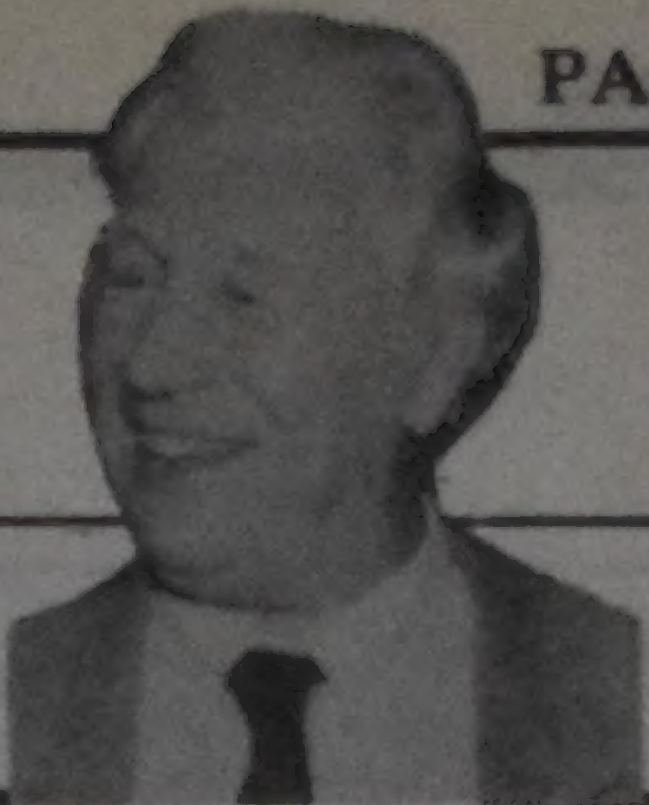
Romanians (or is it Rumanians?) took a giant leap — from the frying pan into the fire — by re-electing Ion Iliescu's National Salvation Front, which is made up mainly from new and improved communist *apparatchiks* who have been trying to appease the population by putting kolbassa in the stores.

The Intifadah erupted with renewed vigour in Israel after a bloody incident in which at least five Palestinians were killed. Israel still has not solved its three-month-old political impasse. A caretaker government is ruling the country. Back-room negotiations have failed to bring about some sensible coalition, while children are targets in the streets of the land.

The *Chicago Tribune* reported that some 13 U.S. government agencies, mainly in the defense area, are holding surplus money amounting to \$50 billion. Those are funds not spent at the end of the calendar year. I have a suspicion that this does not happen in Canada, where government agencies make sure that their allocations are

Pressreview

Carl D. Tuyl



spent before the budget year ends — even if they have to buy gold-plated paperclips. It is bad policy in Canada to have money left; and it is much better to spend it.

There are not only East Germans settling in the West, there are also a lot of Romanian, Bulgarian, and Czechoslovakian gypsies trying to enter East Germany in search of jobs. That flow of immigrants which started as a trickle reached an average of 300-a-day in March and sometimes soared as high as 500. The East Germans have now closed their border to these moneyless, desperate people. East Germans are beginning to reap consumer benefits of the coming unification: the price of a TV set dropped from \$1818 to \$780.

Remember the 1965 bloody purge of the Partai Komunis in Indonesia? The massacre took an estimated 250,000 lives. For the first time American officials are acknowledging that in 1965 they compiled comprehensive lists of Communist operatives from the top echelons to village cadres. As many as 5,000 names were given to the army and the Americans checked off the names of those who had been killed or captured, according to U.S. officials.

And if you think you're all glitzily up to date with your compact disc player, we can

report the arrival of the laser disc that can store millions of words, pictures, musical notes or computer data. The thing is already in production (where else but in Japan?).

The *New York Times* brings glad tidings from the University of Toronto via the *Kingston Whig-Standard* which picked up the report that Toronto paleontologists have now determined that a reptile about the size of a modern house cat, which flourished during the Permian period (which was before my time), is probably a great-grand uncle of the human race. Nice to get an update on the old family tree, isn't it?

Niagara Falls, formerly known as the honeymoon capital of the world, is now attracting Canadian tourists for another reason: the U.S. shopping malls across the border. Canadians in pursuit of the black belt in shopping are crossing the border by the thousands. It is costing Canada \$100 million a year in business in that region alone. I don't want to do that to poor Mr. Michael Wilson, and so I keep buying my King peppermints in Canada.

We people are made a little lower than the angels, the Bible says. That sure is noticeable lately, isn't it?

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

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Editorial

Notes from South Africa (5)

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Although I am back in St. Catharines, my notes were written in South Africa, so I won't change the title for this fifth and final editorial on South Africa. Much more could be said than what I have written, but other issues beckon and I must not bore readers with a single topic week after week. I hope the five-page spread further into this issue will give you a taste of what the four of us — Wiebe Bylsma, Reinder Klein, Ren Siebenga and myself — were privileged to experience.

My overall impression of the political situation in South Africa is that most South Africans have the political will to seek a peaceful transformation of their system into a full democracy. The four of us were impressed with the cautious optimism expressed by several leaders, of all colours and stripes, that the political problems can and will be solved within the next four or five years. There may be fanatical disruptions from an entrenched pro-apartheid right wing among the whites or from a revolutionary, anti-white left wing among the blacks, but a more just system that removes all remaining apartheid laws and that gives the vote to all South Africans will probably emerge before the next election is called.

Deeper problems

But removing a political system does not remove the spirit nor the fruits of apartheid. When talking with members of the Student Forum for Democracy at the Rand Afrikaans University in Johannesburg, we heard apartheid described as a disease that has infiltrated the whole fabric of society. The economy was shaped in such a way that blacks would remain at the bottom. The educational system was devised to keep blacks servile. Housing was arranged to keep blacks out of the urban centres. Even if all South Africans co-operate in turning these things around, it will take generations to unravel the pattern.

What complicates matters considerably is the fact that most blacks are at a totally different level of thinking and living than most whites. Many blacks are illiterate and unskilled. Many of them are uprooted country folk who don't know how to survive in a city. One cannot expect them to jump from an underdeveloped state into a developed state in one or two decades. And how can a Western economy, educational system and culture evolve into an African economy, educational system and culture without some forceful wrenching and tearing of fabric?

Worldwide problems

We were asked by the students whether we thought apartheid was responsible for all the poverty and inequality we had witnessed while visiting places like Crossroads and Soweto. Our answer was No. One can go to many parts of the world where apartheid is non-existent and find similar conditions. Wherever there is rapid urbanization, wherever the Third World comes into contact with the First World, there are tremendous problems. Go to Mexico City or Port-au-Prince and you will find huge settlements that are as dismal as those in Soweto. "But," we added, "apartheid has made things worse and has set your country back many years in trying to solve some of these problems."

Yet South Africa is probably in a better position than most countries, certainly than most countries in Africa, to greatly improve social and economic conditions for the millions of people now unemployed and living in shanty towns. The First-World component is strong and the country has been blessed with great resources.

There is another thing that fills us with hope when we think of South Africa. There is a tremendous wealth of spirituality in the hearts of its people. Wherever we went, we found blacks, coloureds, whites and Indians who wanted to trust God as they entered a new period in their history. It struck us how secular Canada feels to us compared to how

South Africa felt. As long as people are able to separate ideology from religion, culture from faith, there is great hope that faith in God and love for the neighbour will prevail. As long as they resist turning their fears into principles, as the Afrikaner Resistance Movement and the Pan African Congress are doing, the Spirit of God will turn things around for good.

No double standards

In the light of these developments, it seems that the time has come for Canada and for the rest of the world to stop applying economic sanctions to South Africa. Instead, they should get involved in the South African economy and support the black empowerment movement. This is no time for political pressures. Apartheid as a political policy is dead. All we are witnessing today is its funeral.

ANC demands to keep up the pressure are not so much intended to bring an end to apartheid as to further its own future as a political participant (and who can blame them?). In other words, by keeping Canada and other countries on the "sanctions" line the ANC is keeping itself in the forefront as the body which has the power to say "You can now let go of sanctions." This places other legitimate political bodies like the Inkatha and the Pan African Congress at a disadvantage. Other countries must ask themselves whether they should play that kind of interventionist role.

We in the West have to be careful not to be doubleminded. The May 16 issue of *USA Today* features two articles that point out the ease with which we apply double standards. The upcoming visit by Gorbachev to the United States is being greeted with much hoopla in cities all across the U.S., according to *USA Today*. There is talk of "Gorbomania." A few pages into the issue there's an article about the upcoming visit of F.W. deKlerk. Anti-apartheid groups are furious and plan widespread protests. Why? Because apartheid has not yet been completely dismantled. But, one may ask, has communism been completely dismantled in the Soviet Union? Of course not. Yet Gorbachev is welcomed because he has started the process and deKlerk is shunned because he has not finished what he started. Try to figure that one out.

A human condition

I am suggesting that one reason for this is a Western guilt complex that is fed by racism in reverse. "If Lithuanians had been black, there would have been an uproar in the world," I heard someone say in South Africa (I have forgotten who said it). There is a lot of truth in that.

We in the West all too easily swallow the myth perpetuated by secular humanists that sin is a matter of discrimination based on race, sex and creed. Now it is true that horrendous sins have been committed under these banners and it is true that race and sex and creed relationships have been terribly twisted by sin; but unless we see sin primarily as a human condition, something for which all of us must seek forgiveness from God, we will simply drift from one oppression into another, and the real cause of our troubles will be neatly covered up.

South Africa without apartheid will suffer from the same injustices that cause millions of people in North America to live below the poverty line and to fall into despair and immorality and crime. Unless we are willing to look at our individual and collective greed, we cannot hope to make a beginning of the new humanity that God calls us to be in Jesus Christ.

Let me end this series by quoting Johan Heyns, moderator of the Dutch Reformed Church: "The task of the church is to liberate all people. Blacks must be liberated from oppression; whites must be liberated from being oppressors." That sums it up pretty well, I believe.

And I haven't even talked about the beauty of the country!

BW

Letters

ROOFTOP MUSINGS/ALYCE OOSTERHUIS



Repeat performances

We sat around the board room exchanging our various perceptions, frustrations, histories. The discussions reminded me of surfboarding: we would leap upon one wave of thought to return to the previous flow of words with a crashing restatement of maintained positions. I left the meetings and spent the next days thinking of the things I had not said, should have said, did not pick up, should have clarified. Listening and talking are not sufficient in and of themselves in effecting a Meech Lake accord of understanding. What is crucial for a *rapprochement* is a time between sessions for reflection — a mulling over, a delay between discussion and decision.

The board room experience took place in the days between Easter and Ascension — the 40-day period in which we celebrate Christ's resurrection and subsequent appearances to his disciples. While contemplating the board room exchanges I suddenly realized why Christ did not simply appear once to all to say goodbye and then ascend.

I think that what must have happened is that after each appearance, the disciples were left with waves of thought, a rush of feeling which they could only describe after the fact. And it was after the fact that they probably thought: "If only I had asked ..." or "What did he mean by ...?" "Are we now supposed to ...?" So Christ appeared not once or twice but a number of times in different settings, different times, to provide the opportunity for the disciples to be fully convinced and clear in the understanding of their mandate.

We prefer 'efficiency'

Unfortunately, most of us do not take or receive the opportunity to mull over decisions prior to casting our lots and convictions into a plan of action. We tend to admire those who are quick in appraising situations and presenting judgments that will direct us. Those who tend to say: "Let me think about it and get back to you" are more often perceived to be the wafflers in the crowd. When the perceived waffler queries and wonders, our reaction is akin to that of my 10-year-old son who too frequently instructs his sister to "grab a brain" when she lacks certainty and judgment.

If I were to feel inspired to write an ode to wisdom, it would stress concepts of patience, reserved judgments, listening with a third ear to what is really being said, a pause before decisions, walking a mile in the other's shoes, a retreat between meetings, reflection on unfinished business, a sense of peace and purpose after decisions, an authority that directs all to be empowered to act with justice and mercy.

It may, of course, be that these wisdom musings are intended as no more than a reminder to myself as to how I should live and function in this world. It may even be that I am trying to live up to my father's thumbnail descriptions of his children that he provided for my stepmother before she met us. His description of me as a 20-year-old who reflects before she acts ("Zij kijkt de kat uit de boom."), I saw as a misreading of my frequent impulsive behaviour. Yet as I see his other descriptors acting as self-fulfilling prophecies with some of my siblings, I wonder whether he was not consciously nudging me in a direction he wished my life to take. Maybe he was a lot wiser than I ever gave him credit for being.

My ode to wisdom must contain more than reflection and analysis. It must also include concepts of knowledge, of intimacy, of sensing the inner self of the other. Christ epitomized that wisdom as he called Simon Peter to be one of his key apostles. And that impulsive, fearful Peter needed the opportunity over and over again to hear his voice, to blurt out the questions that remained suspended after each appearance. A genuine accord, a meeting of minds and hearts does not occur in singular instances. It requires repeat performances.

Alyce Horzelenberg Oosterhuis is assistant professor of educational psychology at The King's College, Edmonton.

Points to CRC synod: wants regional bodies in one denomination

Seven of the Christian Reformed Church's (CRC's) 11 Canadian classes are asking their denomination's synod [which meets June 12-22] to set up two or more regional synods. Each regional synod would assume responsibility for a fair share of joint ministries in its own region and overseas, and each would organize its work under three committees for domestic, world and support ministries.

In Canada several classes have agreed that they should have a single vehicle strong enough to carry their gospel witness to people, churches and civil authorities. But they equally affirm the wisdom and calling to maintain one denomination in North America: it would meet as one general synod, perhaps every three years.

Approaching the mature age of 40, most Canadian CRC congregations have grown ready to apply more closely at home the experience gained by the 12 existing denominational boards and standing committees.

God calls all of us, in Canada as elsewhere, to be shapers of society and history, not merely objects or victims of other forces. John Calvin's followers have consistently confessed this to be true. To meet this responsibility the fellowship of CRCs needs a better vehicle than its 23-year-old Council. [The Council of Christian Reformed Churches in Canada (CCRCC) is an umbrella group for the Canadian classes which can recommend that the classes take action on specific issues but cannot itself make binding decisions. *Ed.*] It is no secret that the limitations of the CCRCC are not only felt by its member churches but also by the government and other churches addressed in their name. The Lutherans and Mennonites were moved to reorganize themselves for this very reason.

Sharing the Reformed perspective

It is now more urgent than ever in Canada that the CRC spread among partner churches its Reformed perspective on life, the church, education and the state. When this

biblical picture is shared more widely (for example, with the Evangelical Fellowship, Mennonites, Roman Catholics and some mainline churches) Canadian churches can witness with greater strength to the freedom by which they seek to live, and they can also spread more effectively God's Word for nation and people. Four more reasons for transforming the Council into a regional synod for Canada:

(1) When Revenue Canada becomes aware of the authority of the CRC's international synod over all its ministries, it will more strictly enforce its current law and insist that a Canadian assembly govern the ministries for which Canadians pay. Since the CRC's centennial when it decided to "take steps for the establishment of particular synods," the denomination has grown by some 75 per cent in membership and it has 46 classes. Of those, some 20,000 families belong to 230 congregations in 11 1/2 classes in Canada [one class straddles the border].

(2) Administrative costs will be no greater than at present: fewer committees requiring less travel, triennial meetings of the general synod and leaner denominational consultative staff will offset the increased cost in maintaining regional synods.

(3) More importantly, as they have until now, the congregations will respond well to local needs when confronted more directly with them. I only mention the needs of Canada's cities, its aging population, its ethnic minorities, its searching youth and shifting public policies.

(4) The regional synods model proposed by the CCRCC fits well within the principles and guidelines for restructuring the denomination as adopted by Synod 1987. As delegates become aware of this happy coincidence, they will muster to courage to "go for" regional synods this time around.

Arie G. Van Eek
Executive Secretary, CCRCC
Burlington, Ont.

Abortion bill needs stronger amendments

Although I can appreciate the good intentions of CPJ's amendments as reported in "Christians urged to support pro-life abortion law amendments" (May 11), I smell the stench of compromise just the same.

Changing the wording to "seriously threatened" and narrowing down to "physical and mental health" still gives pro-choice doctors the open doors they desire. A mentally ill woman needs to see a counsellor or a psychologist. Obviously, her brains are not in her

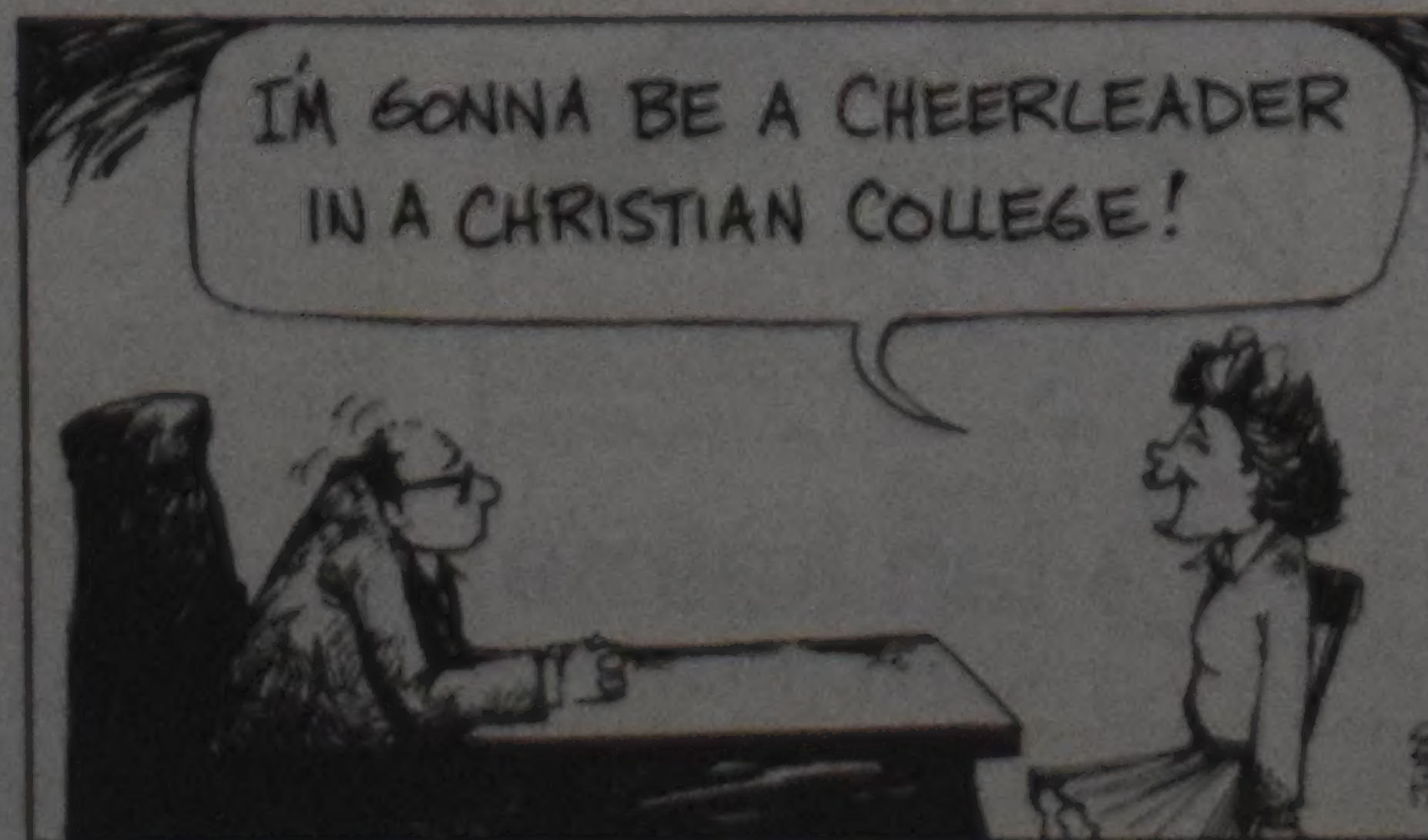
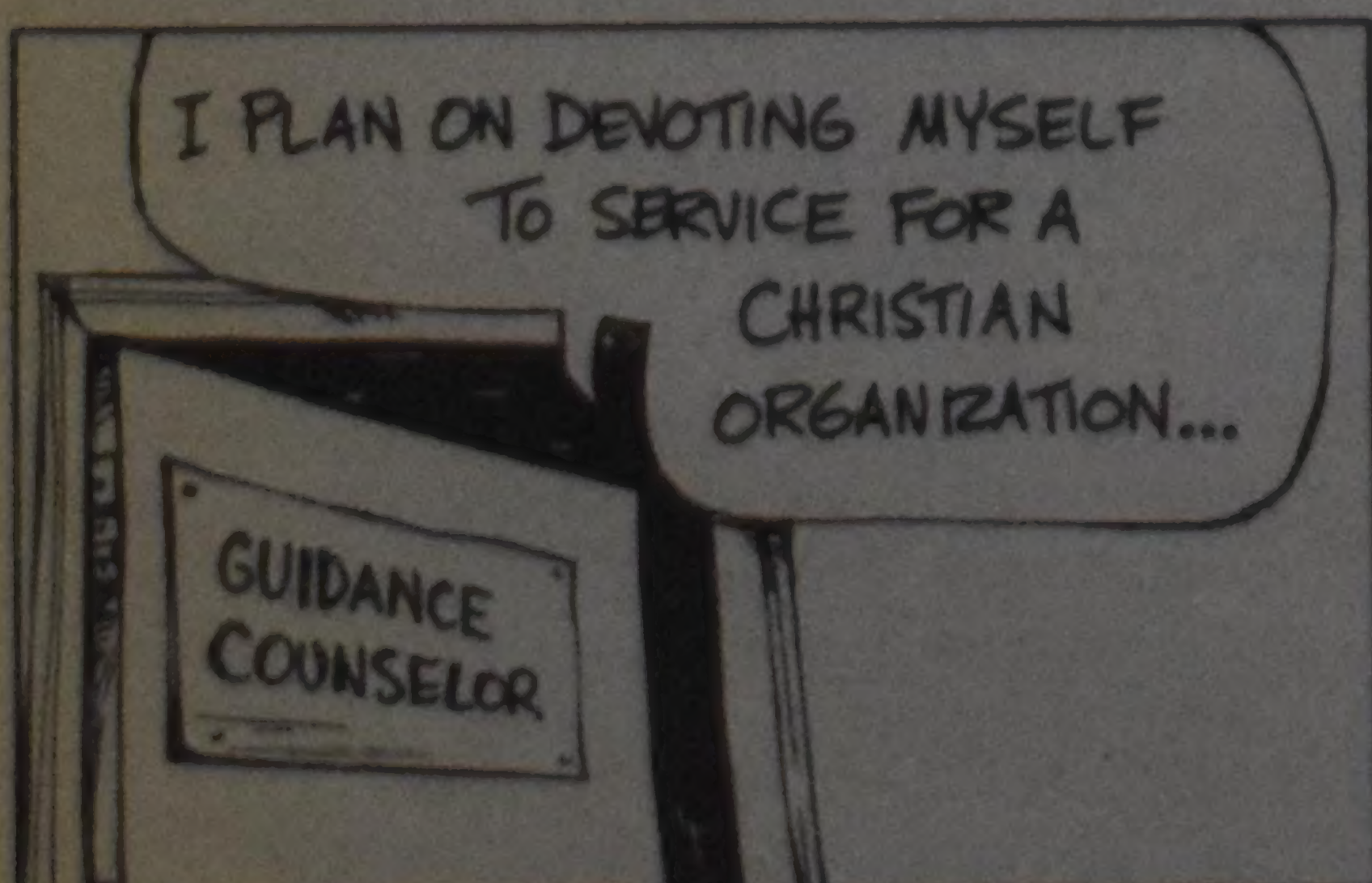
womb, so an abortion is not the answer. Giving birth to a child would improve a woman's health and mind, whereas abortion would do the opposite with its subsequent trauma and guilt.

Unless Bill C-43 requires inspection, accountability and verification of abortion, especially as performed in private clinics, it will be a piece of sanctimonious hypocrisy. Everyone knows that nothing at all will be done to people like Dr. Morgentaler, who netted \$2.4 million from his three clinics last year. If he can get away with murder, why not all the other pro-choice doctors?

Women must also be made accountable. There should be no more abortions because of a fear of career interruption or personal embarrassment. Women can turn to the Lord and his church. They need not turn to money-loving pro-choice doctors.

Peter Tensen
Brantford, Ont.

BEYOND BELIEF



TV host leaving influential Mennonite program

KITCHENER/WATERLOO, Ont. (MCC) — After five years and 45 programs, host Nan Cressman will be leaving the Mennonite Central Committee (MCC) "Ontario Development Dialogue" cable television show.

The show, produced by the Rogers Cable TV system, is broadcast in Kitchener/Waterloo and on Rogers' southern Ontario network, including Toronto, Hamilton and London. According to Rogers' producer Lawrence McNaught, "Development Dialogue" is "one of the better programs produced here."

"It's very well received," he says. "We get very positive feedback."

Over the past five years Cressman has featured a variety of guests ranging from returned MCC workers to people from developing countries, as well as programs on local agriculture and Native people. She's been especially interested in allowing people from other countries to "speak for themselves."

Faith in action

The program, which airs six times a month in Kitchener/Waterloo and four times monthly in the other cities, shows Cressman's concern to "put faith into action." She was attracted to the Mennonite church as a teenager because "I was looking for a way to put my faith into action. Mennonites intrigued me because of their commitment to do that. I believe that there are other people like me out there, hungry for a model which shows how faith can be put into action."

Through "Development Dialogue" she tries to show viewers how they can do something about world needs. "I get many requests for more information, especially from teachers," she says, adding that she's been asked by viewers about how to join MCC or become a Mennonite.

She also tries to help viewers change their ideas about Mennonites. Because of the presence of Old Order Mennonites in the Kitchener/Waterloo area, many people in the region think that all Mennonites shun the modern world and use a horse and buggy for transportation. The program "chips away at stereotypes of Mennonites in the area," she says. "Through the program they are astonished to see that most Mennonites are just like them and that we are concerned about more than just ourselves and our church community."

Cressman, who did not grow up in a Mennonite home, also sees herself speaking on behalf of Mennonites in the area. "Mennonites are often shy about sharing the good things they do. It's a privilege for me who didn't grow up in the Mennonite church to be a mouthpiece for the Mennonite churches."

She sees cable TV as a way to reach out to people outside the church community. "A lot of people don't know that cable TV companies are required to do local programming," she says.

In September, Cressman (who served with MCC in Botswana with her husband, Doug, from 1980-83) will become the conciliation network developer for the Ontario Mennonite and Brethren in Christ Task Force on Conciliation Services.

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Hey Dude: Cowabunga!

Here's a question for you: Who are Michelangelo Leonardo, Donatello and Raphael? What's that? You think they're Italian Renaissance artists! Come on ..., ask your kids. They'll tell you. They're the TEENAGE MUTANT NINJA TURTLES!

Love 'em or hate 'em, Ninja Turtles have become the rage over the last year. Move over G.I. Joe, Karate Kid, Indiana Jones, Luke Skywalker and Darth Vader — turtle mania is sweeping the nation.

You never heard of them? You've probably been too busy studying Renaissance art. Well, let me clue you in.

This is a true story — at least in the land of make-believe. Years ago a boy's bowl of pet turtles fell into an underground city sewer. They landed on Splinter, a powerful Ninja master who lived in the muck. Splinter's enemy, Shredder, pours a disgusting green ooze over him hoping to zap him dead. Instead, it accidentally covers the turtles; they mutate into turtle teens and Splinter turns into a huge rat. Splinter teaches the turtles the ways of the Ninja and together they form a kick-stomping fighting team for the side of the good against the deadly Foot Clan.

Good grief, who dreams up this stuff? you might ask.

Well, two guys who are now very rich, I would think. Kevin Eastman and Peter Laird, former New Hampshire art students, who first met in 1981. After unsuccessfully trying to make ends meet for two years as commercial artists, they hit upon their brainstorm while watching TV together one night. (And you never thought TV viewing could be creative!)

According to press reports, a playful Eastman happened to draw a masked turtle standing upright with nunchakus (a martial arts weapon) strapped to his forearm. Laird responded with his own picture, and before long the artists had sketched four turtles each with a different weapon.

Intending their characters and storyline to be a high-spirited parody of martial arts comic characters, the artists borrowed \$1,200 to print 3,000 copies of the first black-and-white, 40-page Teenage Mutant Ninja Turtles comic. The rest is history, as they say.

Parody lost?

Okay, that's interesting; but surely nobody takes this stuff seriously. (Do they?)

Well, Eastman, Laird, Mirage Studios and the numerous Turtle spin-off companies sure do. We're talking big bucks here. Over the years the Turtles have spawned two lines of mainstream comics, a role-playing game, video cassettes, a video game, a weekday cartoon television program, and over 400 commercially licensed products in the United States and Canada. In Canada alone between \$75- and \$100-million of merchandise will be sold this year.

Then, of course, they's the movie: "lean, green and on the screen everywhere!" And, "Hey dude, this is *no* cartoon."

You haven't seen it?

Should you?

Your kids would say, "Of course!" ("Don't you want to be culturally aware?") Actually it might be a nice change of pace from reading Italian Renaissance art books.

But is it any good?

'Cool' and violent

Hey, can 10 million kids be wrong? Actually, it's a riot — but that depends on your sense of humour. Do you like *parody*? Well, imagine a movie which takes great moments from such popular films as *Karate Kid*, *Star Wars*, *Rocky*, *Indiana Jones*, *Superman* and *Batman* and re-enacts scenes with turtles playing the roles? There's a lot of tongue-in-cheek stuff going on here.

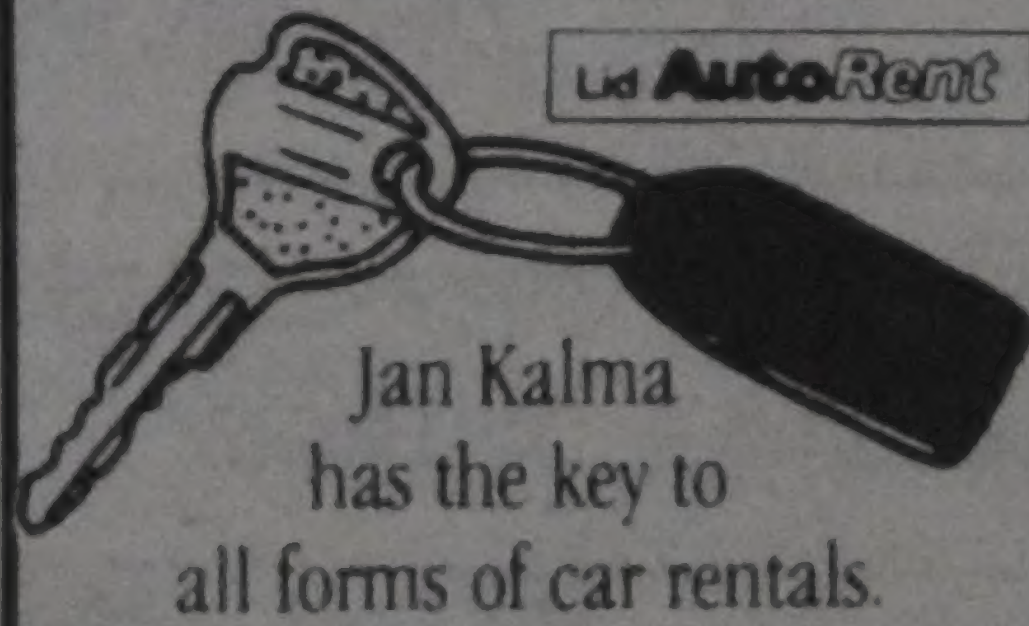
If you do know about it, you may have heard it was pretty violent. Some parents won't let their kids see it.

That's fine. TV and movie viewing is up to the parents. It's up to them what they want to expose their kids to. I suppose it depends on your parenting philosophy, what you think is healthy for your child's development, and your view of violence in the conflict between good and evil. This is cartoon and comic book variety violence — you know, the kind where nobody really gets hurt: Roadrunner and Coyote stuff. If parents don't feel comfortable with it, that's okay.

But is it culturally significant? From the standpoint of your Italian artists — No. You better stick with your books on the Renaissance. From the standpoint of successful commercialism — Yes.

Will it last? Are your kids still playing Star Wars?

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Video review

Marian Van Til

Second Thoughts

*Bethany Productions; written and directed by John Upton
Study guide by Randy Vellenga; based on the "Sex Respect"
program by Coleen Mast*

Second Thoughts is a video for high school students which, in the words of its accompanying study guide, "portrays a positive message about human sexuality and its proper place in the marital relationship." It presents "believable, compelling and scriptural reasons for abstinence until marriage ... [and] offers comfort and hope for teenagers who have been sexually active and wish to change." It lives up to those goals.

This video comes from Bethany Productions, an arm of Bethany Christian Services in Grand Rapids, Mich., which counsels and houses pregnant teenagers; it is intended for use in Christian high schools. (A "general" version presumably presents the same story without the overtly Christian study guide so that authorities will allow its use in public schools.)

How necessary is such discussion for Christian high school students? Very, according to many guidance counsellors and therapists. Who hasn't known Christian teenagers who "had to get married," single unwed parents, high school or college students who are having sex but "haven't gotten caught," or even Christian young women who in desperation have sought an abortion? Christian teenagers are not immune to the hormonal riots and infatuations that affect all adolescent human beings, and this video helps them biblically face that fact.

Peer pressure

It presents its message, without being preachy or condemnatory, via a story of suburban teenagers. Rosie and her boyfriend Todd are already having sex. Julie wants to be where her friend Rosie is, but is in conflict about crossing that line with her own boyfriend Jason. So far she has resisted Jason's "if-you-love-me-you'll-prove-it" line, but she's worried about what her resistance is doing to their relationship.

A crisis erupts when Rosie fears she's pregnant; Todd wants to pay for her to get an abortion; she won't consider it and their relationship falls apart. Julie, however, believes Jason is different: he really loves her and would marry her if they had sex and she got pregnant. But she soon finds out in heart-wrenching fashion the difference between love and infatuation.

Interspersed with such experiences are scenes from the students' sex education class in which their teacher gets them to think about *why* God wants us to be chaste and the consequences of ignoring that command.

During a second showing of the drama, the story is stopped periodically while questions which relate to specific incidents appear on the screen for immediate discussion. For example: "Why do people who smoke, drink, get high, or engage in sexual intercourse justify their actions by saying 'everybody is doing it'?" "Why does it seem that the guy is always the one to put the pressure on for more physical involvement?" "Why do the soaps, movies, and popular music seem to suggest that one is not a 'man' or 'woman' unless that person has lost their virginity?" The teacher's discussion guide provides biblical contexts for those and many other questions.

Not perfect

While *Second Thoughts* deserves the Angel Award it received for excellence in media (for outstanding works with moral, spiritual or social impact), it is not without flaws. First, its characters are all rich white kids (there's one black girl in the background) who hang out at the beach and drive around in jeeps. I suppose it could be argued that the target audience is (Christian) kids like this, but the setting is just a little too idyllic and homogeneous. Second, the girl who decides she must remain a virgin is rewarded a few years later with a handsome husband and storybook wedding; but life isn't necessarily like that. Third, while one male character openly declares he intends to wait until marriage to have sexual intercourse (and is laughed at by male classmates), the focus is too much on the young women having to make that decision. Fourth, the pop song which ends the soundtrack ("Wheel of Life" by Gino Vinelli) romanticizes "love" in precisely the way the entire presentation warns against.

On the whole, this is a well-written, well-acted, biblically-oriented presentation which provides high school educators with a comfortable means of discussing with students this crucial but often neglected topic.



Music, drama and the arts to be featured at July 24-29 Mennonite world conference in Winnipeg

WINNIPEG (MCC) — Music, drama and the arts will play a prominent role at Assembly 12 of the Mennonite World Conference, with dozens of activities scheduled throughout the July 24-29 gathering in Winnipeg.

Music will be a highlight of the assembly, with choirs from around the world singing at all major sessions. Choirs from Indonesia, Zaire, West Germany, Guatemala, the Netherlands, the U.S., Mexico and Canada will perform, as will a brass ensemble from Switzerland.

Afternoon programming will feature recitals, concerts, dramas and readings. Readings will be presented by Canadian writers such as Rudy Wiebe, Di Brandt and David Waltner-Toews.

Several art exhibits will also be on display throughout the gathering.

The Mennonite World Conference is a fellowship body for the world's 800,000 Mennonites and members of other related groups. Through it Mennonites from 60 countries gather together every six years for fellowship and to learn from each other.

Edmonton drama provides learning and fun

Louisa F. Bruinsma

EDMONTON — Springtime is the time for school plays. One of the more dramatic among Christian school plays this year was Edmonton Christian High School's presentation of *The Tavern*, George M. Cohan's delightful mystery-comedy.

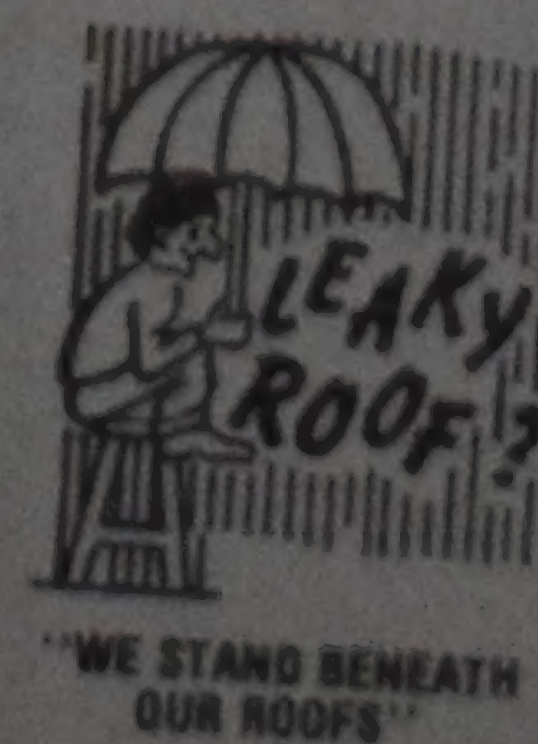
The mood is melancholy and the theatre is dark because the setting is a country inn on a wild, dark, stormy night. It's the sort of night when almost any kind of character will come in for refuge. This night the interest centres on a mysterious stranger identified only as "a vagabond."

The vagabond is never named and never tells who he is. "What does it matter who I am?" he answers those who ask him. "I don't know who I am. If I did I would be the most miserable man. I am just one of God's creatures in God's world."

The vagabond was ably played by Grade 10 student Kevin Schut, surrounded by a fine cast of diverse characters. The mystery play was more hilarious than serious, a good learning experience for those who put it on and an evening of good entertainment for the community.



Photo: Louisa F. Bruinsma
Marian Van der Vinne prepares Peter Heinen for his role in "The Tavern."



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Marian Van Til, page editor

Presbyterian Church nominates new moderator

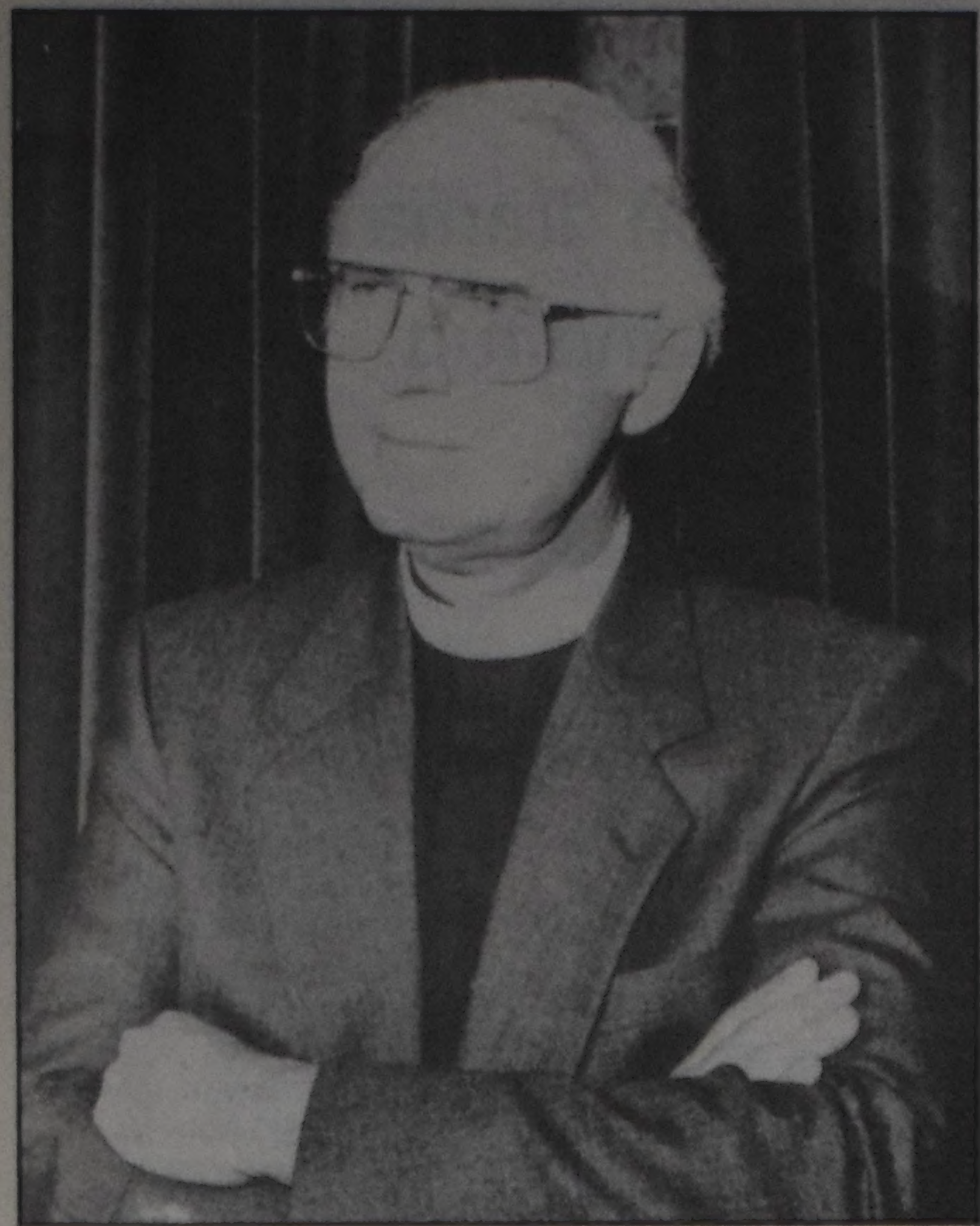


Photo: Courtesy Presbyterian Record
Dr. John F. Allan, moderator designate of the Presbyterian Church in Canada.

TORONTO (*Presbyterian Record*) — The Rev. Dr. John F. Allan, minister of St. Andrew's Presbyterian Church, Victoria, B.C., has been chosen by national balloting to be "moderator designate," the official nominee for moderator of the 116th General Assembly of the Presbyterian Church in Canada. The general assembly will begin meeting this year on the evening of June 7.

John Allan was born and raised in Thorold, Ont., and graduated from the University of Western Ontario in 1957. He also has a BD degree from Presbyterian College, Montreal, and an honorary degree of Doctor of Divinity was bestowed upon him by the same college in 1988. Since his graduation, Allan has served continuously as a pastoral minister in Quebec, Toronto and Victoria, B.C.

Allan describes himself as "very much a parish minister who enjoys pastoral ministry and contact with people." Throughout his ministry he has often worked with theological students, both as an intern supervisor and a field education supervisor for Presbyterian College in Montreal and Knox College in Toronto.

Allan looks forward to his year as moderator in a role that he describes as "pastor to the larger church." He sees himself as primarily a listener and encourager. As he moves about the church in the coming year Allan says he is prepared "to pray or party," to enter into the joys or sorrows of the people of God.

Allan views his primary responsibility as presiding over the week of assembly meetings in Vancouver, that this year will provide many contentious issues. As to where he might travel during his moderatorial year, Allan hopes that much of it will be right here in Canada. However, he would like to have the opportunity to strengthen his church's relationships with the Presbyterian Church U.S.A., and he is not averse to visiting sister churches in Eastern Europe.

Think clearly, act within resources

Allan sees the main challenge facing both the national and the local church as becoming more "intentional" about what it does. "We try," he says, "to do a million things with limited resources and people. We are a small denomination. We should decide what we are capable of doing and do it

well."

Throughout his ministry Allan has been active in the wider work of the church and in community affairs. He has served on many boards and committees, including the Board of World Mission, the Administrative Council and its executive. He has served as the Moderator of the Presbytery of East Toronto and Vancouver Island. He was also the chair of the Association of Field Education Supervisors, Toronto School of Theology and chaplain to THEOS (a support group for widowed persons). He is active in the Cursillo movement (a renewal movement within the Presbyterian Church in Canada). He is a member of the United Empire Loyalist Association and currently serves as chaplain to the St. Andrew's Caledonian Society of Victoria.

John Allan is married to Marjorie Fullerton; they have two children, Susan and Andrew.



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Priceless jewel-encrusted Gospel manuscript dating from 1800s recovered by Germany

QUEDLINBURG, East Germany (EP) — A priceless manuscript of the four Gospels dating from the ninth century, written in gold and encased in a jewel-encrusted gold and silver binding, has been recovered by Germany after an American G.I. allegedly took it from a German mine shaft after World War II.

The treasure is being returned anonymously, and the American party returning it is being paid a "finder's fee" of \$3 million.

The four Gospels were inscribed in gold in 840 A.D. by a ninth-century monk, probably for the imperial court. Later, the manuscript was given to the Quedlinburg cloister, a medieval castle town, where it remained for more than a thousand years. The town, which became part of East Germany after the war, will receive the Gospels when

Germany is reunited, probably early next year.

The Quedlinburg treasures, which include the Gospels and other items, disappeared around the end of World War II. In the days just before the end of the war, the treasures were taken from the Quedlinburg cloister and hidden in a mine shaft near the town. On April 18, 1945, American troops entered the town and several days later the pieces were discovered missing. Although some of the soldiers stationed in the town were questioned, little more was done to investigate the theft and until now, the pieces were never found. The Gospels are the first to be recovered.

In March of this year, Klaus C. Maurice, secretary general of West Germany's Cultural Foundation of the States, a private organization which was created to recover cultural property for Germany, said he was told that the manuscripts had been taken to Switzerland where an anonymous Texan had tried to sell them. Maurice was offered an opportunity to bid on the manuscripts, but was told that if his offer was not large enough, they would be taken to Japan for sale.

Maurice offered the \$3 million as a "finder's fee" and agreed that the identification of

the seller would never be revealed. "A manuscript of this age and pedigree is absolutely a national treasure," Maurice told the *New York Times*. Maurice said he was willing to pay the fee for the manuscripts rather than have them disappear again. He said he does not believe that legal measures would recover them.

A West German official who has been searching for the stolen treasures said that he learned earlier that some of the pieces were in Texas. He believes that it is possible that an American soldier stole at least some of the pieces while stationed in Quedlinburg and took them back to the U.S. He further speculated that the man died in 1986, when rumours of the whereabouts of the treasure began to circulate and seemed to lead to Texas, and that since that time, relatives had been trying to sell them. They probably had difficulty when dealers and auction houses refused to handle the well-known stolen item or items.

**For Church News,
see p. 19.**



The Back to God Hour has an opening for a volunteer to be the Resident Manager of its Caribbean radio station. Managerial experience, public relations abilities, and good communications skills are required. Minimum commitment of one year. Please write David Vander Ploeg, executive director, at 6555 W. College Drive, Palm Heights, IL 60463. Phone: (708) 373-8200.

South Africa: a kaleidoscope of opinions and impressions

Four of us of the Reformed community in southern Ontario paid a visit to South Africa from April 24 to May 11. We were: Wybe Bylsma, Reinder Klein, Ren Siebenga and myself.

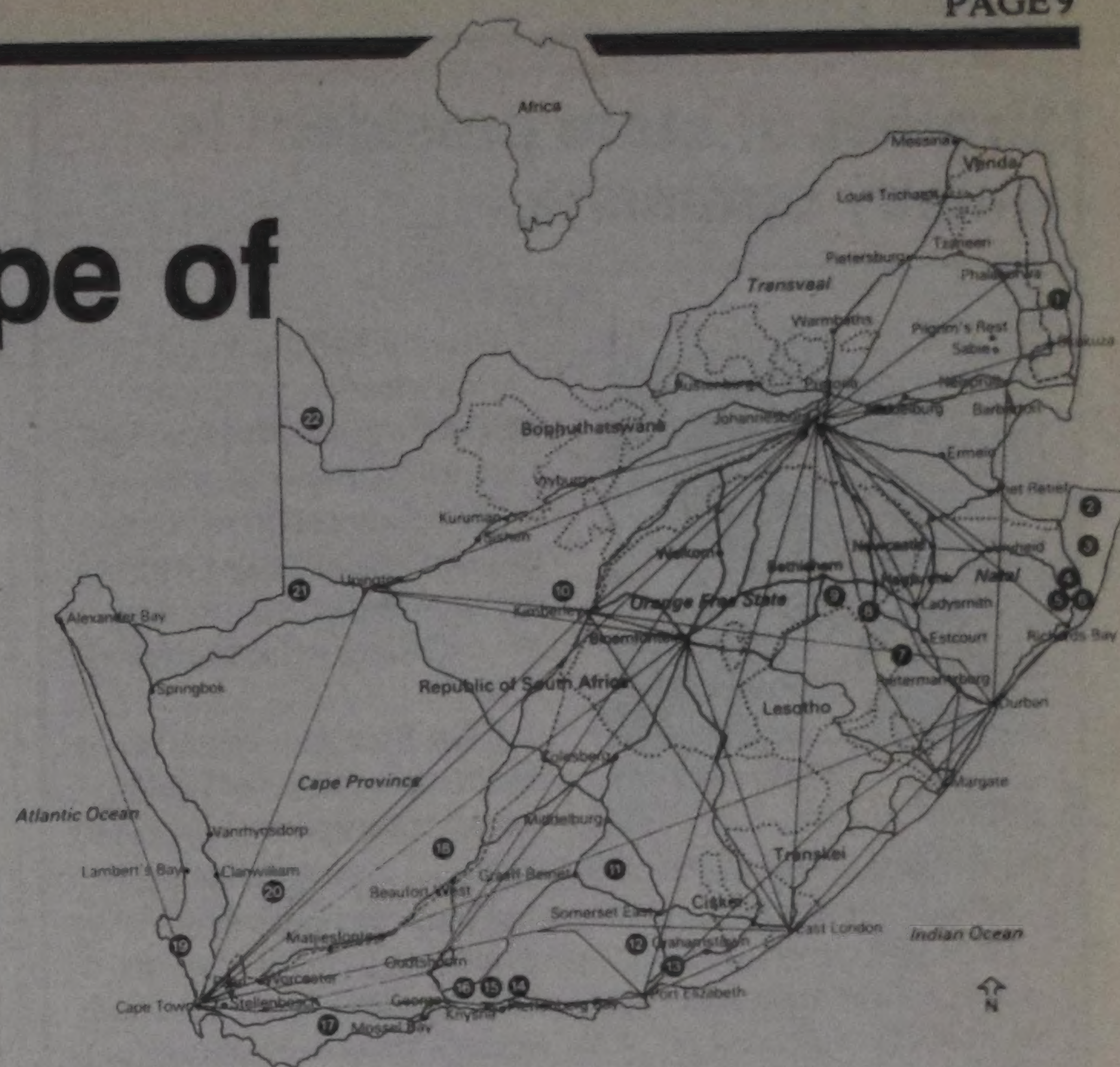
It was a fact-finding tour which included 35 interviews, several visits to schools, housing developments and townships, a tour of Parliament, sightseeing at the Cape, an opera, a game reserve, visits with South African families, wine tasting, church services, informal encounters with people on the street, relaxation on the beach and shopping. We visited four major cities: Pretoria, Durban, Cape Town and Johannesburg and several smaller towns. Needless to say, it was a full program that allowed us to see more than we could have seen had we arranged the trip ourselves.

On the next five pages Reinder Klein and myself share our experiences with you, the reader. This reportage, together with five editorials in Calvinist Contact issues from May 4 to this issue, as well as the front-page article in the May 25 issue constitutes the extent of the coverage of our visit. We hope it will help you understand South Africa a little better.

We wish to thank the South African government for this wonderful opportunity to get an honest glimpse of South Africa. We are grateful to the Bureau for Information and especially the four liaison officers who guided us: Jac Jacobs in Pretoria (thanks for the help when Ren first forgot his tickets, only to have them and his passport stolen later), Joanne Dyer in Durban (we hope you didn't mind when Wybe got sick), Kathryn Habutzel in Cape Town (thanks to you and your faithful driver Pat Sliel we got to climb Table Mountain when the cloth (fog) was off the table) and Ruda Gous in Johannesburg (were you scared when Reinder got Terre' Blanche mad?). Thanks also to the South African embassy in Ottawa, in particular to Ernie Breytenbach, for processing our request so efficiently. We were impressed with the freedom we had to visit anyone we wished to visit.

All four of us pray that South Africa may experience a peaceful transition to a society that is free and just and compassionate. God bless South Africa!

Bert Witvoet



The Republic of South Africa.

New heart leads to new structures, says Reformed theologian

Reinder J. Klein

"The basic problem here is ethical and religious, not political," according to Prof. J.A. Heyns, a leading theologian in the Reformed community of southern Africa. "What is needed is a change of heart, a transformation of attitudes, and that is the task of the church."

We interviewed Prof. Heyns in the study of his Pretoria home, and as we made ourselves comfortable in the deep seats, our host asked with a wry chuckle if we had come to solve South Africa's problems. It was a lighthearted remark, yet one that showed the pervasive sensitivity here to opinions held elsewhere about this country's complex problems.

Professor Heyns heads the

department of dogmatics and Christian ethics at the University of Pretoria. Moreover, he chaired the general synodical commission of the Dutch Reformed Church that prepared *Church and Society*, a document Heyns called "the most significant statement of the church since 1852."

The document, approved in 1986 by the Synod of the Dutch Reformed Church, declares apartheid to be unacceptable and makes the point that "a forced separation and division of peoples cannot be considered a biblical imperative. The attempt to justify such an injunction as derived from the Bible, must be recognized as an error and be rejected" (15.2, par. 305).

"We have come," said

Heyns, "to the termination of three centuries of white domination and are about to enter a new period of partnership." Asked why it took so long, Heyns used an anecdote from his student years to illustrate how deep-seated the problem was.

At age 24 and a post-graduate student at the Free University of Amsterdam, he saw a black man in church for the first time in his life! There was communion and Heyns told us he just could not sit down next to the fellow. And so he seated himself at the other side of the communion table, agonizing over whether or not he could still in good conscience partake of the Lord's Supper.

"I prayed about it and asked for forgiveness," he told us. "I saw the man again later in Berkhouwer's class and it was then I started to wonder and have my doubts about the validity of the notion that black means inferior and white superior."

He came to realize that "we must be liberated from our preconceived notions, our cultural conditioning." Later he added, "Structures do not create new people. It's new people that create new structures."

Acknowledging that it is the church's task to effect a renewal of the heart, Prof. Heyns sees a significant role for the church in the forging of a new dispensation for South Africa.



From l. to r.: Bylsma, Siebenga, Heyns, Witvoet, Klein.

A sea of happy brown faces



"Baaie goeie kinders."

BW

Students at Acacia Primary School of Parkwood, near Capetown, sang in honour of the four Canadian visitors, "I thank you, Lord, for your blessings on me." When Reinder Klein said in halting Afrikaans "Ik denk dat julle baaie goeie kinders" (I think that you very good children), everyone broke into hilarious laughter and applause. Some of them asked their teacher how come these men did not know Afrikaans?

Students fight injustice on white campus



Ren Siebenga (r.) listens intently.

BW

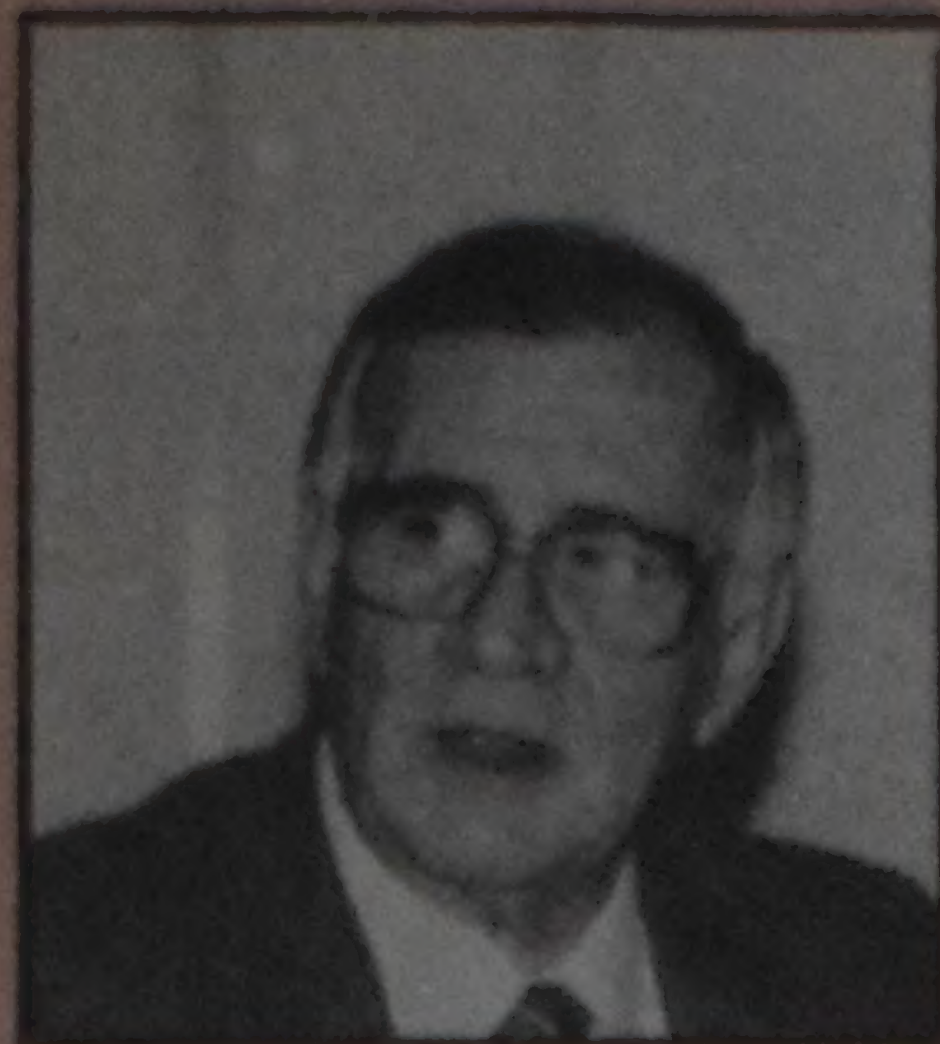
About 20 students of the Rand Afrikaans University met with us on the campus of their university. Some years ago some of these students formed the Student Forum for Democracy. With about 90 members, at a university that has 5,000 day students, this organization and a black student alliance form the only audible opposition to apartheid at this Afrikaans-speaking university in Johannesburg.

According to the students, "This university was established to promote apartheid." They experience much antagonism towards political change as well as great apathy among students and professors.

"Our main aim is to fight for justice," said Forum president Desmond Thompson. "Right now, we're fighting the residence issue here [black and coloured students are not allowed to stay in residences on campus]. We are not in favour of violence; we believe in the power of persuasion."



Brother of state president is quietly optimistic



Wim deKlerk.

BW

After he had become the nation's leader, President deKlerk was exposed for the first time to international and black opinion. This experience enabled him to make a leap in his thinking, says Professor W.J. deKlerk of his brother F.W.

"The President began to realize that apartheid is not part of the solution, but part of

the problem," he says, "and he also began to realize that the ANC was not part of the problem but part of the solution."

Prof. deKlerk likes to say that his brother F.W. has finally caught up with him. Always considered politically to the left of his now-famous brother, Wim deKlerk thinks of himself as a political philosopher rather than as a political activist. He modestly denies that he had much influence on his brother's change of mind since the election of September last year.

Prof. deKlerk thinks that the political problems in South Africa will not be that difficult to solve. He sees the negotiations as a three- to four-year process. There is no doubt in his mind that South Africa is headed for a one-person-one-vote system, but a number of constitutional models in the world offer possibilities for the protections of cultural rights, individual rights, political minorities and for proportional representation. He mentioned the possibility of a senate with veto powers.

DeKlerk regards himself a Calvinist, but he thinks that there is a lot of rubbish in Calvinist ideology. He does not think of the right-wing Afrikaner as being essentially racist, "but fears that they will turn their rationalizations into principles," he says.

DeKlerk knows the constituency he is talking about. Before he became head of the department of communications at the Rand Afrikaans University, a position he still holds, he was editor of a newspaper for 15 years. "I always did address the Afrikaner mind," he says.

DeKlerk is not in favour of sanctions. Instead of resorting to sanctions, he would like the international community to get involved in the South African economy by helping the black empowerment movement.

A lesson in history and in priorities



History prof. Grobler.

BW

While in Pretoria, the four of us received a history lesson from Dr. G.J. Grobler, senior lecturer in the department of history at the University of Pretoria. We had requested this. We heard about the three major groups which inhabited South Africa before the Europeans came — the San, the Khoi and the Bantu. The Bantu were the pastoralists and

agriculturalists, who had come from the north before 1000 A.D. This group, the largest, includes the Xhosas, the Zulus, the Sothos, the Tswana and the Venda, all names of tribes we would hear about during our visit.

The Portuguese were the first to land at the Cape in 1488. In 1652 Jan van Riebeeck entered Table Bay. Within a decade, war broke out between the Dutch and the Khoi. Many of the Khoi died of small pox; the rest were subdued. Their descendants are the Cape Coloureds, with some white blood mixed in.

We learned about the British and Boer conflicts, some of it not unfamiliar to us. The Grek Trek and the Gold Rush were all high moments in the history of the Boers. We heard about British concentration camps in which 27,000 Boer women and children died. And finally, we were given an outline of the development of black nationalism.

Prof. Grobler believes that politically things will work out if the country avoids Afrikaner (Boer) and African (Black) nationalism. The most convincing expression of Christian commitment came when Grobler at the end of the visit stated his prognosis: "When the blacks come to power, I expect that I may have to let this house go and my two servants, but I am willing to pay that price."

It would not be the last time that we would encounter the fruits of the Spirit in black or white South Africans. Whatever the international press may say about South Africa, there is one basic flaw in its coverage: it fails to notice the work of God there in the hearts of his people.

British researcher finds future for black education depressing

Reinder J. Klein

"What in the world is an ethologist?" we asked Dr. Christine Liddell in her cramped Pretoria office. Ethology, she explained, is the study of behaviour through objective observation. Such observation can lead to an understanding of the underlying reasons for recognizable patterns of conduct.

British born and educated, Dr. Liddell told us she had been studying the behaviour of black children at the kindergarten level. Known as the "Social Cognitive Milieu Project," the work was in its final stages. Its objective was to find reasons for the distressingly high failure rate of black students, very few of whom manage to graduate from high school.

Already in kindergarten the signs are ominous: while only six per cent of white students there have learning problems, the failure rate for black children at that level fluctuates between 30 and 40 per cent! In the past it had simply been concluded that black people were just not as intelligent as whites, an assumption that goes far to explain the disastrous policies governing non-white education there. Analyses of the data gathered through Dr. Liddell's project, however, point to a more sensible explanation.

In most white families, pre-school learning is initiated by adults: the parents. In consequence, white Western schools are based on an adult-child learning pattern. Yet 86 per cent of pre-school learning in black families, Dr. Liddell claims, is PEER-initiated. Apparently, black toddlers and pre-schoolers learn primarily through other children.

Moreover, the common factors in the cultural baggage of black children also differ sharply from those of white children. Socratic and didactic forms of questioning, for example, are foreign to a black child. "A simple question like 'How are you?' puzzles a black child. He'll just smile. We had to discard all emotional categories in our questioning," Dr. Liddell told us.

Role definition based on sex, parental authoritarianism and the predominance of matriarchal structures in black families all combine to create paradigms in the minds of black children that make it extremely difficult for them to succeed in schools based on white learning patterns.



Dr. Liddell shows contents of learning box for black children.

"It's really a depressing situation. More research is urgently needed, but, of course, there is no money," we were told. "The economy here is dead. Sanctions are killing us. They're hurting the wrong people!"

When, upon leaving, we asked Dr. Liddell for her views on the new South Africa she professed to be extremely

pessimistic. "Terrible, cruel things have been done to the black people. It is virtually certain that terrible things will happen here within the next few years."

The rather jovial group of Canadians that had entered Christine Liddell's office left it considerably more thoughtful and subdued.

Friend and confidant of "the man"

BW

As personal physician of ANC leader Nelson Mandela, Dr. Nthato Motlana sees his patient almost every night to check him over. Along with Archbishop Desmond Tutu and a school teacher, he's been the guardian of Mandela's children while Mandela was in prison for 27 years.

According to Dr. Motlana, Mandela has always been hopeful about the future. What many people don't know is that he had been talking with the government already since 1986. "Whether deKlerk can deliver the Afrikaner is something else," says Motlana.

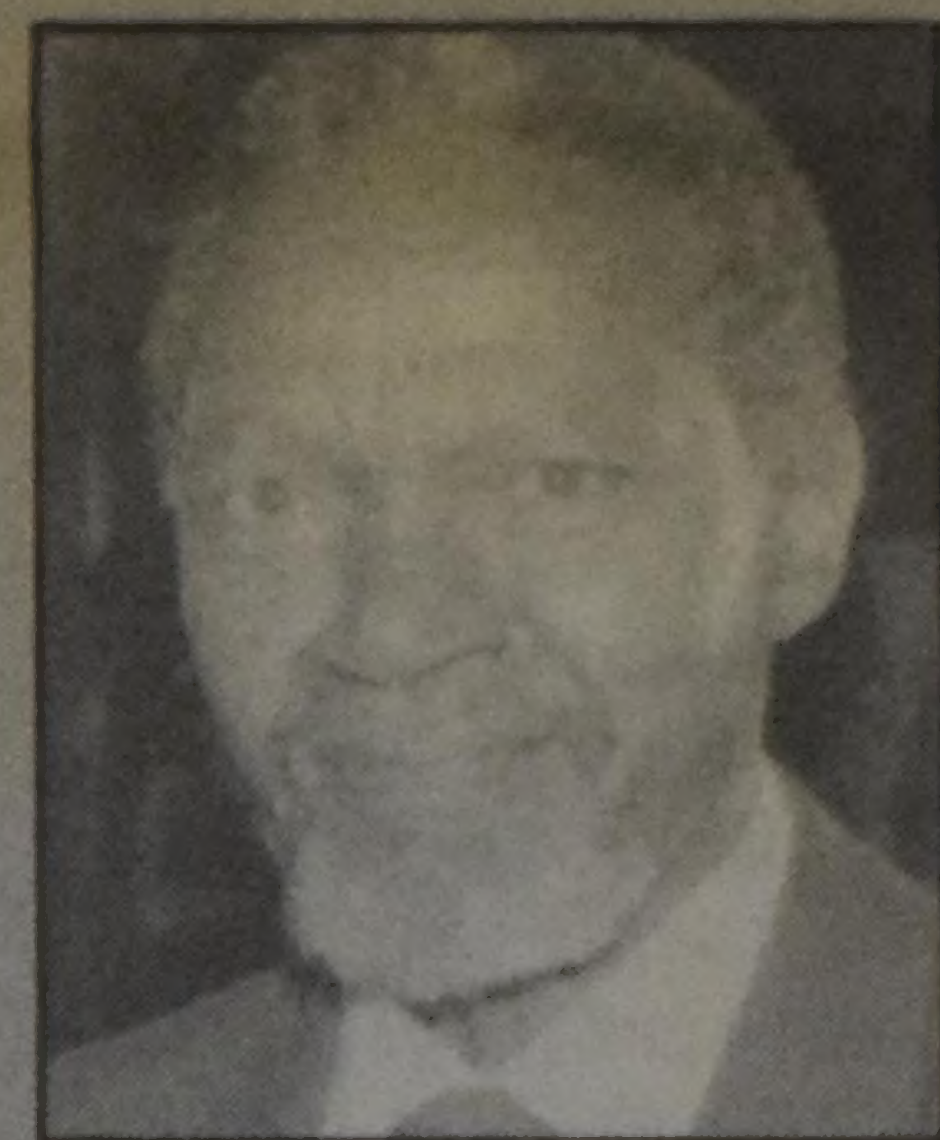
Motlana is somewhat complimentary when he speaks of the Afrikaner. "An Afrikaner may be a bastard," he says, "but he will tell you what he thinks. The English will pat you on the back and betray you." Motlana thinks that the Afrikaner is capable of making a leap towards a common South Africa.

While talking about the African National Congress and the break-away group, the Pan African Congress (it broke away because it resented the influence of whites in the ANC), Motlana says that these parties all believed in a one-party state "until we saw what happened in Eastern Europe." He believes that the debate about political systems should focus on "what system can provide as quickly as possible for the poor without destroying the system. It should not be a question of capitalism versus socialism."

The ANC position on the economy is not yet clear, he says. It still has to convert from a liberation movement to a political party.

While we were talking with Dr. Motlana, he beckoned a young black lawyer to our table and told him to expect a call in the near future to see "the man." Apparently Nelson Mandela wants to get a group of legal experts together to work on the formulation of a new constitution.

Motlana is a realist. He has told his two sons, who are still in exile, to wait a while before returning to South Africa. He himself has been arrested several times and denied a passport. But today he travels about freely, and his proudest achievement, he says, is that he is the chairperson of the Get Ahead Foundation, an organization that lends money to those blacks wanting to start a business. The organization is funded by the U.S. government, British and Canadian groups and the World Council of Churches, but mainly by the Netherlands.



Physician Motlana.

All photos in this reportage by Bert Witvoet, except for two as indicated.

Guests in the animal kingdom

BW

A trip to South Africa is not complete without a safari through one of the country's famed game reserves. Our group spent a day and a night in the Sabi Sabi game reserve, next to the Paul Kruger Park in northern Transvaal.

The highlight of the trip was following two lions on the hunt. Although we were seated in open landrovers and were at times no further than 30 feet away from the hungry pair, we were quite safe — as long as we did not get out of the vehicle. The lions totally ignored us, treating us and the vehicle as part of the environment, which, experience told them, they could not eat and which would not harm them. We heard a story of someone who was foolish enough to get out in order to get a better "photo opportunity." He was killed,

and the ranger had to driver over his body to get the lion off. After that anecdote, all of us were content to take pictures from the landrover.

Besides lions, we saw giraffes, zebras, warthogs, impalas, wildebeests, kudus, bushbucks, steenboks and monkeys, and many birds and plants we would never see in North America.

2



1



1. Fearless hunter Witvoet (Photo: Reinder Klein). 2. Siebenga, Bylsma and Klein cover the rear flank. 3. Only a few of the animals we saw.



3

Monument to a declining language?

BW

South Africa must be the only country in the world that has a monument erected to one of its official languages. For obvious reasons, blacks consider this multi-million-rand edifice a waste of money, money which could have built a few schools for them instead. On one of the sidewalks leading to the monument one can read the inscription "Dit is ons erns" (we are earnest about this.)

In the meantime, the future of Afrikaans as an official language is being hotly debated in South Africa. Dr. Beyers Naude, a Reformed pastor, well known for his strong anti-apartheid stance and one of the two white members of the ANC talks delegation, does not think that the official status of Afrikaans can be maintained in the new political era. He loves his mother tongue, he says in an interview in the May issue of *Insig*, but he fears that by forcing their language on a majority who do not want it, the Afrikaners will lose their language.

A number of coloured teachers who speak Afrikaans as their first language told us that they had come to hate the language of their oppressor and that they would rather speak English, the other official language of South Africa.

Beyers Naude thinks that for this very reason English should be the only official language in the new South Africa.



Language monument in Paarl.

Picture of black education looks grim

BW

Thomas Kekana is a public relations officer of the Northern Transvaal Region for the Department of Education and Training. He explained the difficulties blacks are experiencing in education.

"Since the release of Mandela, schools have not returned to normal," he says. "Students are boycotting classes and parents have unrealistic expectations." He blames the poor quality of black education on poor socio-economic conditions, lack of qualified teachers, absence of authority figures for the youth and negative political influences.

The average classroom holds 43 pupils, and the student-teacher ratio is 1 to 46. Kekana provided Principal Ren Siebenga with several overhead sheets with statistics for the upcoming Durham Christian High School conference on Africa. Siebenga was able to make many contacts with people who might be in a position to attend the February 1991 conference in Bowmanville, Ont.

Black union leader seeks moderate solutions

BW

The United Workers Union of South Africa (UWUSA) is an independent but pro-Inkatha trade union. Mr. B.R. Mhlongo, a 30-year-young man with an industrial relations diploma, is its general secretary. As such, he directs a movement that has four affiliates with a total membership of 200,000 members. "We are gaining more members, because the other unions are too political," says Mhlongo.

One of its main rivals is the Congress of South African Trade Unions (COSATU), with a membership of 450,000. Since UWUSA does not promote stay-aways, its members experience a fair bit of intimidation, according to Mhlongo. "Our members do not dare to wear our T-shirts in public."

Mhlongo has confidence in President deKlerk, but has doubts about the political intentions of the African National Congress (ANC). Although he claims that his union is not as political as other unions, he actively encourages UWUSA members to support Zulu Chief Mangosuthu Buthelezi, "a moderate and unselfish man." The ANC leaders work for themselves and encourage greed," he says. The United Democratic Front (UDF), an arm of the ANC, practises violence, he adds.



Union leader Mhlongo.

Working in a system he rejects

BW

Mr. C.I. Nasson is Member of Parliament for the Labour Party in the Coloured House of Representatives. As Minister of Education and Culture in charge of the coloured system of education, he feels the pinch of a deficit budget. "Because of the deficit budget, we cannot build a single school," he says, "though 30 are needed per year."



Labour MP Nasson.

Mr. Nasson says that his party is opposed to apartheid and has refused to accept the tri-camera system of three houses in parliament: one for whites, one for coloureds and one for Indians. The reason he and his party are participating in what they don't believe in is that they feel they have to enter the political process somewhere. By doing so, they are getting experience in governing, and they can influence the process of change.

Nasson claims that it was the Labour Party that brought down P.W. Botha last year. The Labour Party holds 74 of the 85 seats in the House of Representatives. According to Nasson, 85 per cent of the parliamentary sessions are joint sessions with all three houses.



Kekana says farewell to Siebenga.



A choice of integrity?



Mavuso tells Klein: "Terrorism makes me sick."

Keep us honest, law professor warns

BW

Prof. Laurens du Plessis, professor of law at Stellenbosch University, is known in South Africa for his anti-apartheid stance and his willingness to fight for human rights in that country. During the time that we were in the Cape area, a front-page news article with picture featured him and another Stellenbosch law professor as they sought to probe the cause of death of a civil rights worker.



Law professor du Plessis.

Du Plessis supports the idea of well-targeted sanctions. He more or less falls in line with Archbishop Desmond Tutu and Rev. Allan Boesak on that matter, who "never advocated armed struggle, so they had little else to suggest but economic sanctions."

He does not think too highly of polls that purport to spell out the attitudes of blacks toward sanctions. "It all depends on how you ask the question," he says. "If you ask, 'Do you want sanctions [which will mean you'll] lose your job?' the answer will be 'No.' If you ask, 'Are you willing to sacrifice your job for the sake of freedom?' the answer will be 'Yes.'"

Du Plessis has no doubt sanctions were instrumental in bringing about the present changes in South Africa. "That sense of rejection has had its effect," he says. "Don't drop sanctions too quickly," he warns. "Keep us honest."

Du Plessis believes the political situation can be solved rather quickly. It's the educational and socio-economic problems that will require much more time. He is hopeful that the change to democracy will be peaceful. "The only wild card is the extreme whites ... and, perhaps, the extreme blacks."

BW

Mr. John S.A. Mavuso is part of an experiment in multi-racial governing that he says has been successful. In the 1980s, the South African government did away with the legislative bodies of the provinces. In their place came provincial, multi-racial executive committees appointed by the state president. Mavuso is a member of the Transvaal executive committee, which has four white and three non-white members. Mavuso's portfolio is community development, housing, social welfare and pensions.

When two weeks later we talked to Dr. Motlana, a fervent ANC supporter, he had little good to say about Mavuso and others who went along with the executive system. In his eyes Mavuso is a puppet of a white federal government. But Mavuso is not sorry that he said yes to the government's appointment.

"Terrorism makes me sick," he says when talking about the ANC. He becomes quite emotional when he tells us that in April of 1989 he was invited by exiled ANC leader Oliver Tambo to attend the funeral of his brother in Lusaka, Zambia. He sees no purpose in the death of his brother, and gets angry when I probe him a little further on the question of the armed struggle.

Mavuso himself chose to work from within the existing system to improve the lot of his black people, he says. Motlana thinks he is just an opportunist, out for his own betterment. It's a notion that was somewhat difficult to expel when we were seated in Mavuso's luxurious office, knowing that his brother died fighting in Zambia. But who can look into the heart of this man? Certainly not a few Canadians coming for a short visit.



Huguenot monument in Franschhoek.

A party squeezed from both sides

BW

There is no doubt in the mind of M.J. Ellis, Member of Parliament for the Democratic Party, that the National Party of F.W. deKlerk has strongly moved to the left since the Sept. 6, 1989, election.

"Although F.W. has made great strides, at this stage we are still poles apart," Ellis believes. He does admit, however, that once all the apartheid laws have been removed, the Democratic Party will have to re-examine its position. It may have been co-opted both by the National Party, just to the right, and by the ANC, just to the left.

Helen Suzeman of the Democratic Party was "the sole liberal voice in Parliament for 15 years," says Ellis. In the last election the Democrats increased their number of seats from 19 to 34. A by-election in December in Umlazi, Natal, should be interesting as a barometer of where the Democratic Party stands now.

Ellis says that, although he and his party have been strong foes of apartheid, he is not a fan of sanctions. Sanctions have hurt small businesses and have hurt government programs intended to help the poor. With an inflation rate of 15 per cent, the black people have been hit the hardest, he says. "Many of us would like to see the carrot now instead of the whip."

Ellis estimates that the Separate Amenities Act will go before the end of June, but that it will take a few years for the Groups Area Act to be removed from the books. He is concerned that the government not forget about Inkatha and the Pan African Congress as it seeks talks with the ANC.



Democratic M.P. Ellis. (Photo: courtesy Mr. Ellis).

Inkatha is like ANC minus intimidation



From l. to r.: Mlotshwa and Mdlalose.

BW

Rev. Jabulani E. Mdlalose and Mr. A.Z. Mlotshwa are members of regional governments of the Kwazulu government. They come across as reasonable people, who want to negotiate their way out of the evil system of apartheid.

The Kwazulu government is led by chief minister Mangosuthu Buthelezi. Chief Buthelezi refused to have Kwazulu relegated to an independent homeland and has always been an opponent of apartheid. He is the leader of the Inkatha liberation movement. Even though the Kwazulu government does not accept a restricted homeland, it does have the administrative rule over all the Zulus.

There are about 7.1 million Zulus living in South Africa. Not all Zulus support the Inkatha movement, which has renounced the use of violence and opposes sanctions. Many are members of the more radical ANC, or its affiliated groups — the Congress of South African Trade Unions (COSATU) and the United Democratic Front (UDF). This divided loyalty is greatly responsible for the unrest and killings among Zulus in Natal.

The main difference between the ANC and Inkatha is the *modus operandi*, says Mlotshwa. "Fighting is not going to help our cause, and sanctions have been harmful to our people. The whites are still doing well and the black man is suffering. The Inkatha wants negotiations. I am very encouraged with what is happening. We are afraid that outside people are listening only to the intimidators."

Political mouthpiece critical of Canada's role



Journalist Capraro.

BW

Mr. I. Capraro is political reporter for *Die Burger*, an Afrikaner newspaper that has always been pro-government. In the past it supported the defence of apartheid; today it supports changes towards democracy.

We asked Capraro whether the paper could have any integrity following the government line. He admitted

that the government took the lead in bringing about changes. "We were and we are the official mouthpiece of the National Party." Yet he makes some claims towards being independent by saying that *Die Burger* has been critical of petty apartheid practices such as separate buses and separate beaches.

Die Burger probably has the best letters-to-the-editor section in the country, according to Capraro. "There are lively debates on issues. Many letters show a religious and fundamentalistic tone."

Capraro has been cynical about Canada's role in pushing for sanctions against South Africa. "Apartheid is passé," he says. "Once the heat's off, and the sanctions have been lifted, what then? Will Canada work as hard towards repairing the damage inflicted by sanctions? We are 39 to 70 billion rand poorer because of sanctions," says Capraro. "Most of the people who call for sanctions are economic illiterates."

(Sub)urban sprawl: South Africa's lamentable housing crisis



Reinder J. Klein

Urbanization, a constant of the modern age, has not been an unmixed blessing. Beneficial in many ways, the process also causes dislocation, alienation and much suffering. Adjustments take time and a great deal of energy, goodwill and money. When any of these are in short supply, little people get hurt. In South Africa they got hurt badly.

The pain is most acute for black people. Agriculture here having become far less labour-intensive than it used to be, thousands of black farm workers found themselves without income. Moreover, a decline in moral values and social constraints, caused by horrendous living conditions, ever-increasing levels of unemployment and a totally inadequate system of education, has led to a phenomenally high birth rate.

To many South African blacks the city is now the only source of hope. They have been moving there by the hundreds of thousands. The trouble is, existing laws prevent blacks from living in the cities (Group Areas Act). They may only dwell in certain districts near the white towns. In these areas the new suburban cities known as black townships have mushroomed.

High density

Soweto, the township where Nelson Mandela now lives, is one of those. It lies just outside Johannesburg and is said to have as many as three million people in it. Johannesburg, much larger in area yet with barely a million whites, is, therefore, sometimes jokingly called a suburb of Soweto.

Imagine all the inhabitants of Metro Toronto packed into Woodbridge or Oakville, or New Westminster, Nepean or LeDuc. Try to imagine three million people living in such a small area, without highrises. What might it be like, living like that, raising a family in such circumstances?

South African law also prevents blacks from owning and operating businesses in the cities. Yet that's where commerce and industry are. Blacks can only be employees and so each morning and afternoon those fortunate

enough to have a job must travel along inadequate and jam-packed roads in and out of the cities.

Calm and dignified

Most black townships have a hierarchy of affluence all their own. The large houses in well-to-do sections would not look out of place in Canada. Entire districts consist of ordinary homes, while in yet other areas are located the drab hostels in which transients from the homelands live. These are the men who leave their families behind to earn money in the big cities. Since they're not allowed to live in those cities, they crowd into hostels in the townships. And if there's no place left in the hostels they simply build a shelter somewhere.

We saw those shacks as we drove through a Soweto squatter camp. We saw calm and dignified people in and around ugly, make-shift hovels made of corrugated sheet metal, rough wood and even cardboard. We saw serene, barefooted women carry on their heads impossible loads of precious drinking water, firewood, groceries.

We saw portable toilets crowding against each other, liquid waste weeping into small rivulets that wandered through red dirt roads where children played, chickens scratched, and even some cows foraged for morsels of greenery.

And each time we waved, or winked, or stopped to take a picture, people would smile at us, wave back and clown before the cameras. If there is one ray of hope left in South Africa's desperate situation, it is most surely to be found in the remarkable dignity, the composure, the gentleness that so many of this tortured country's black people have managed to retain.

Crossroads, outside Cape Town, is arguably the most wretched of the black townships. Its sprawl is almost entirely made up of shacks and

simple lean-tos and is indescribably dingy. Yet here, too, there are signs of change. In the sections we visited were several areas where the shacks had been razed and the inhabitants temporarily housed in army tents. Nearby, small houses were under construction, brick houses of a kind we had seen already occupied in other parts of Crossroads.

Mitchell's Plain

Considerably better, yet still far below Canadian standards, were conditions in Mitchell's Plain, a township for coloureds between central Capetown and False Bay. The so-called "Cape Coloureds," descendants of an indigenous people called Hottentots, have a more elevated status in South Africa than do blacks. They have their own (advisory) chamber in the republic's tri-cameral government, for example, and are generally better off economically.

Mitchell's Plain, started in April 1976, now has 45,000 houses, mostly small brick boxes, for roughly 250,000 people. It is divided into nine "suburbs," has a town centre, four shopping centres, 49 primary schools and 14 high schools. Each school holds about 1,000 pupils and no school is more than six minutes walking distance away from any child's home. The local crime rate is rated as "exceptionally high," theft is endemic, as are drug abuse and teenage pregnancy, but there are no abortions.

Innova

Of the suburban housing developments we visited, the one outside Durban for Indian people was the most impressive. Compact yet functional and tidy, the buildings of Innova were rows of two-storey townhouses, with plumbing and utility pipes attached to rear walls on the outside. Backyards were small, barely large enough to hold a



Upper left: close-quartered hovels in Soweto, Transvaal.

Upper right: Mrs. F. Allan, public relations officer for Mitchell's Plain, Western Cape, shows the map of a planned community.

Lower left: simple-but-functional houses are built by Innova outside Durban, Natal.

Lower right: calm and dignified women gather at a neighbourhood tap in Soweto.

Entering a society by learning to make things



The first project: a spicerack.

BW

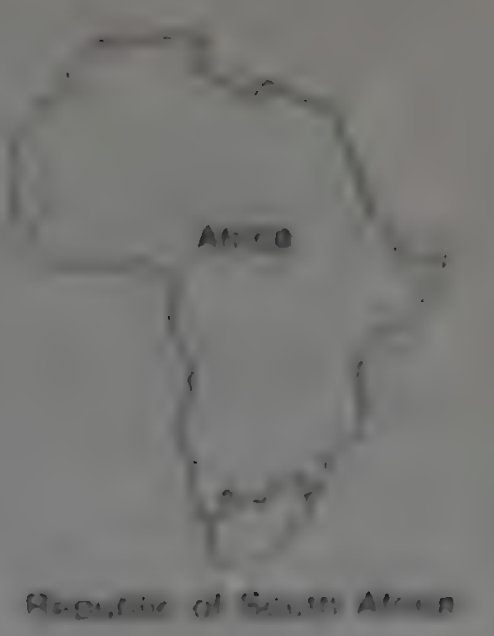
The Western Cape Training Centre in Thornton, near Capetown, is a private (non-profit) institution to help unskilled workers become more skilled in various trades. Its director, Mr. J. Greyling, left a lucrative position in industry to devote himself to the "upliftment" of the disadvantaged. Millions of uneducated and untrained Third World people have to face the challenge of entering a First World economy and culture. There are nine of these centres in the country. The school, which offers 300 courses at a very basic level, has three sources of income: commerce and industry pay to have their staff trained, local authorities do the same for their workers and the centre has a contract with the manpower department to train unemployed people. In the picture above, trainees are learning only the most basic of carpentry skills with hand tools.

picnic table.

Indians here are part of an ethnic group called Asians. This most privileged group among the non-whites may also reside only in designated areas out of town. Asians, coloureds and blacks in South Africa have thus one thing in common: they must live in cramped dormitory cities in specified areas, well separated from each other and the whites, and usually at considerable

distances from their places of work.

That so many millions of people have been able to tolerate these indignities for so long is remarkable. It is devoutly to be hoped their patience will hold until the failed policy of apartheid is finally abandoned and a more humane, certainly a more equitable alternative has been crafted to replace it.



A Methodist leader talks about Africans and Afrikaners

BW

In a country that is very religious (over 90 per cent of the population have a strong affiliation with their religious group), the Methodist Church claims the allegiance of nearly 2.25 million South Africans, 74 per cent of whom are blacks. According to a government booklet called *This Is South Africa*, only three other groups have a larger following —

African indigenous churches: 5 million; the Dutch Reformed family of churches: 3.5 million; the Roman Catholic Church: 2.5 million.

The Most Rev. J. Borman is a bishop and former moderator of the Methodist Church of South Africa, a church that has always been opposed to apartheid. Still, although the denomination is racially mixed, individual congregations show very little integration. "Blacks resist more than whites," says Borman, "because they fear cultural domination. Their argument is: 'Out there in the streets and places of work, we are nothing. Here in our own churches we are somebodies.'"

African people are unbelievably generous, says Borman. "It knocks you backwards. There are cultural traditions of sharing that Westerners don't have. They are used to common ownership, with the chief owning the land. I once did a blessing as bishop for a newly-built church which the women had put up with their own hands and their own money."

Borman has developed a healthy respect for the political acumen of the Afrikaner. (It is well to note that when South Africans mention "Africans," they mean the indigenous black people; when they mention "Afrikaners" they mean the white Boer people.) "They are political animals," he says, "and they manifest a tremendous religious depths."

The Afrikaner has a national sense of divine calling. "There is no more powerful conviction on the face of the earth than that one feels called by God," he says. "But where religion, ideology and culture intertwine, who can tell them apart?" He is thinking now of how the Afrikaner has worshipped the "false god of apartheid."

The only way to oppose such idolatry is to resort to the three "P's" — prayer, protest and pressure, says Borman.



Bishop Borman.



Republic of South Africa



General Stadler.

Police needed emergency regulations: General Stadler

BW

One of the difficulties facing South African police (SAP) is the fact that they are about 11,000 officers short, according to General H.D. Stadler. This makes it difficult for them to do the job right.

He admits that the SAP does not enjoy a high reputation, especially not among blacks. That's because the police cannot have discretion when it comes to applying the laws of the land. "The police don't make the laws," says Stadler. "We serve the state and the people, but also the government of the day."

Young constables see a lot of unrest, murder and violence. That is bound to have an impact on them, says Stadler. Consequently, the police in South Africa resort to the use of lethal weapons more often than police in other countries do. But, he adds, you must not forget that last year alone, 71 police were killed.

Stadler is hopeful that in the end South Africa will find a political solution. "As long as responsible people lay down the hatchet," he says. "If Mr. Mandela and others say 'stop' to the violence in the country, then we'll get somewhere."

Stadler defends the emergency regulations, which allowed for the indefinite detainment of people without a trial. The regulations were enacted by the government because in 1986 there were more than 70,000 violence-related incidents. "If it hadn't been for the emergency regulations," he says, "we would not have been able to contain the violence."

Kids and water mix well



Based in township children.

BW

These children experience for the first time in their life the joy of bathing and swimming in the Indian Ocean at Durban Beach. Until recently, Durban beach was for whites only. They were bused in for this happy occasion from a black township, leaving behind for a few brief hours the grim reality of crime-ridden and dirty surroundings. Does water have the power to wash away poverty? Does colour have anything to do with the enjoyment of sun, sand and surf? Foolish questions.

Indians deeply influenced by Ghandi's peaceful struggle



Dr. and Mrs. Rajoo.

BW

On Nov. 11, 1860, the first group of Indians landed in Durban, Natal, to start working on sugar cane farms. With this began the settlement of a group of people that eventually grew to almost a million Indians. Readers may remember that Mahatma Ghandi worked as a lawyer in South Africa for 21 years and organized his first non-violent, civil disobedience campaigns among Indian miners in this country.

Indians and other Asians, living mostly in Natal, are represented in parliament by 45 members in the House of Delegates. Dr. K. Rajoo is the Minister of Education and Culture for Indian Affairs. He represents the Solidarity party, which holds 23 of the 45 seats.

According to Rajoo, the Boers did not invent discrimination. The British had a very paternalistic and separatistic attitude towards the more primitive peoples in the empire.

Rajoo indicates that Indian education has always been in better shape than black education. "Our community has the largest number of qualified teachers, lawyers, doctors and accountants," he says. "Indians have historically placed great value on education."

Rajoo, who with his wife and children has lived in Canada for some 14 years, would like Canada to give financial aid to the blacks. "Don't give it to the whites, don't give it to the Indians or the coloureds; give it to the blacks," he says. "Give it where it's needed most."

Although the Rajoos are Hindu, Dr. Rajoo thinks that Christianity with its emphasis on dignity and order can well meet the needs in South Africa. Hindus go to the temple only for cultural reasons. There is not the regularity of worship that there is in Christianity, he says.

Religion is very important in education, according to Rajoo. "I would like some direction given to young people, so they can live by precepts." His department is developing a curriculum for religious education in extra-curricular classes.

The Indian community has been deeply influenced by Ghandi, says Rajoo. For that reason, they are opposed to the use of violence.

Rajoo is also opposed to the principle of one-person-one-vote in South Africa. "Where does that leave the minorities?" he asks.

Poor South Africans encouraged to start small businesses



Engelbrecht (centre) explains shop-leasing concept to our group, which includes liaison officer Joanne Dyer (far left).

BW

Mr. D. Engelbrecht is information officer at the Small Business Development Corporation (SBDC), an organization that does what its name suggests. It's a joint venture between state and private sector, meeting each rand for rand. Engelbrecht works in Durban, which is the fastest growing city in Africa.

Since industry and small business cannot take care of the burgeoning population when it comes to developing new businesses, SBDC steps like a dwarf into the giant gap. With a yearly development budget of 604 million rand, it offers financing at lower interest rates than is offered by the banks. In addition, it awards prizes and bursaries to worthy business-minded students and it develops commercial lease properties.

Engelbrecht took our little group to a shopping development in the city of Durban called Victoria Square Market. It provides space for formal shops as well as a spot for hawkers in areas that are usually considered high risk areas by banks.

Although the business development problem is as huge as the housing problem in South Africa, it is encouraging to see that efforts are being made by individuals and small agencies to — and this is a term often used in South Africa — "uplift" the poor of South Africa.

Peter and Marja are BACK!



Photo: Bert Witvoet

Peter Slofstra: discovering again the value of hope.

continued from last week.

While others were asking "Why" about our accident, I must honestly say that I haven't wrestled very much with that problem myself. It seems that others have been asking that question on my behalf and some have come up with surprising and even disturbing answers. For example, I've been told that God must still have work for me to do. That theory fits just fine and I'm thankful to report that at present I'm preaching from a wheelchair, attending meetings and doing some counselling again.

Other theories don't sit so well. The influence of a popular book, *This Present Darkness*, which tells a story in terms of the angels and demons working behind the scenes and manipulating the book's characters, seems to have worked its way into one person's explanation. According to this theory, Sylvan Gerritsma and I had our accident because the devil and his legions of demons saw the joy at Jubilee Fellowship, our young St. Catharines church, and were determined to destroy the good things happening there.

my chair while Marja cuts the grass, makes all the school lunches and meals and looks after my needs as well, I can't say that I'm dealing with any anger. The driver of the car came to visit Syl and me and it is obvious that this incident has left him very distraught. The minute I was out of ICU he was there to see how I was. He said he came so that he would have a different picture of me than the horrendous image which was etched into his memory since March 1: I was splayed over his car like a hood ornament.

I reassured him that Syl and I bore him no malice. We were just thankful to be alive and hopeful about running again some day. It was a way of extending the state of grace to him and he left with a measure of peace. Mind you, I got the shakes when he was gone.

I also heard a lot of rumours. The same grapevine that enabled congregations and individuals to pray for us from coast to coast and as far away as Japan did not prove to be the most reliable means of communication. A high school friend just told me that someone told her I had died. My sister heard someone say that both of my legs were

get around on crutches but needs to be very careful. Both of us don't expect to be walking, much less jogging, until a year from now. And both of us are very glad that we can work at a computer and enjoy interacting with people so that at least we have the feeling that we're back at work more than half-time.

How do people cope when no one cares?

These kinds of tragedies put a tremendous amount of stress on one's spouse and family. How thankful we are for a fellowship group that came through with meals and other offers of help so that Marja and Karen could cope. How

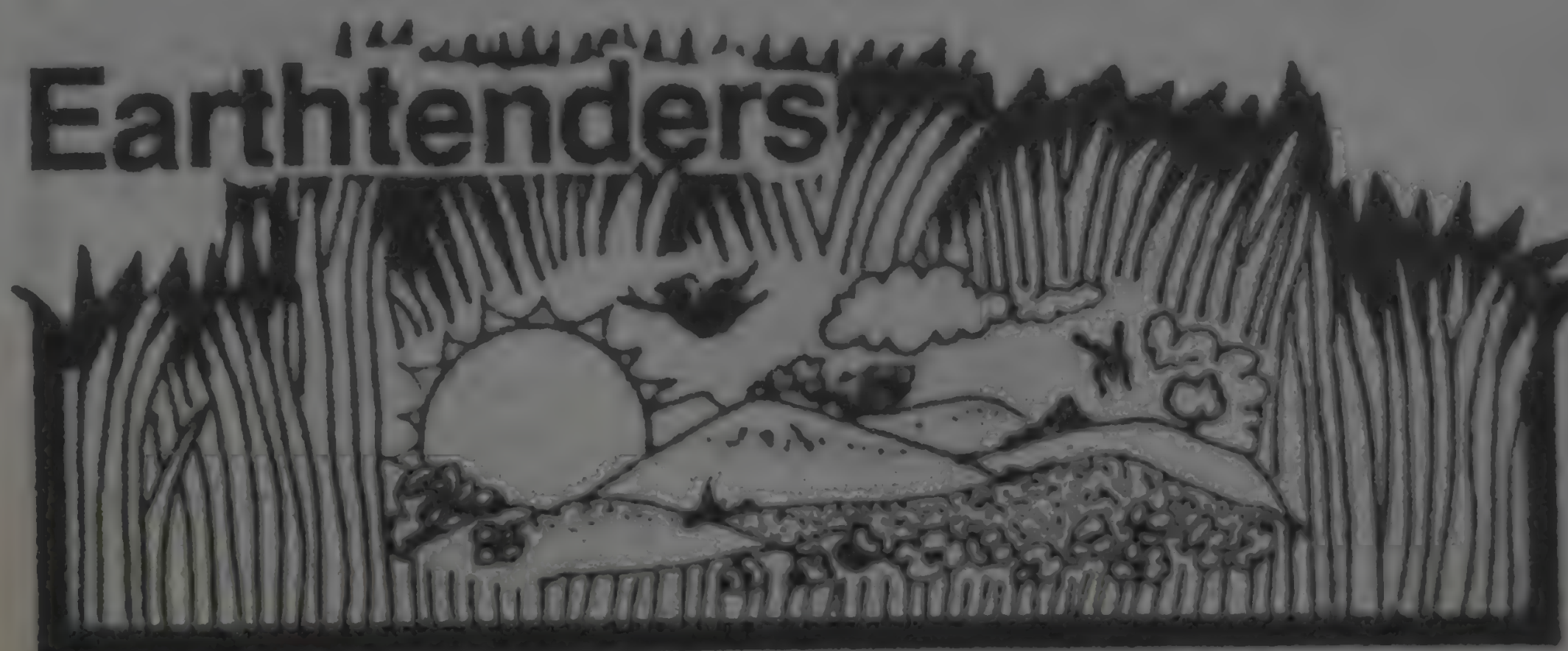
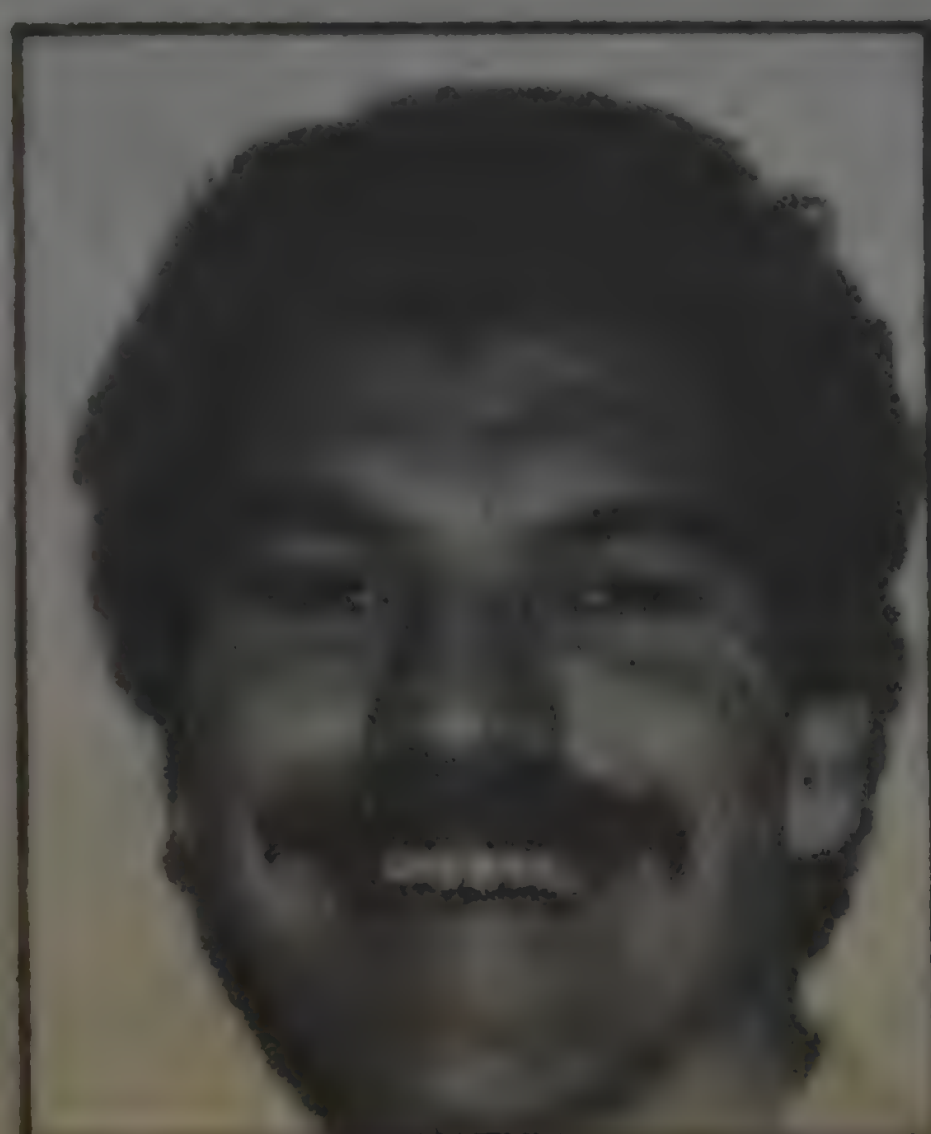
thankful I am for parents who gave up a month in Florida so that they could cry and pray and laugh with Marja through this whole experience. It leaves you wondering how people can cope who don't have that kind of love and support.

Our column is called "Peter and Marja are IN." We've been "out" for a while but next week our regular column will be back. We can't promise that we'll be able to keep up on a weekly basis but we'll do our best. Of course we hope to hear from you. Without your letters, there can be no column.

Right now people are asking how I cope with being temporarily disabled. They're also wondering how I've grown

through this tragedy. But you and I know that there are lots of other concerns and hurts which test our patience and try our faith as much or more than my present circumstances. Tell us about them and let's see if we can't grow together.

One last thing I learned as I watched my own body. Lack of use makes muscles weak and useless; lack of a certain amount of stress and pressure prevents bones from healing. There's a moral there about life and faith. May God bless us as we put that lesson to work in the columns that you, Marja and I will write together in the weeks ahead.



Our place and task in the environment

Is the water safe?

Harry Spaling

The town of Elmira in southern Ontario is facing an environmental disaster. Its underground water supplies are contaminated with N-nitroso dimethylamine, or DMNA, a chemical suspected of causing cancer.

A possible source of DMNA is Uniroyal Chemical Ltd. The provincial environment ministry has issued an order preventing the company from releasing any waste water containing DMNA. An environmental appeal board is reviewing this order.

This matter has been reduced to one crucial question: What is the acceptable level of DMNA in drinking water? On this question many divergent answers have been offered. The province has set 0.014 parts per billion (ppb) while the federal government advocates 0.010 ppb. Studies by consultants advocate 0.005 ppb while expert toxicologists argue that zero ppb is the only acceptable standard.

Ignore the problem

The Elmira affair illustrates typical approaches to dealing with environmental contamination. One approach is not to set any standards or if they are set, to ignore them. Provincial authorities apparently have known of DMNA contamination for almost a decade.

Another approach is to set "acceptable" levels or standards based on the dilution principle. This approach relies on experience, technology and expertise to precisely define a numerical standard. Health and safety are usually the main considerations. DMNA levels set by the federal and provincial governments illustrate this approach.

The "zero" option is another approach.

This approach claims that any level of DMNA poses risks and, therefore, the setting of any standard other than zero ppb is unacceptable.

'Proof' differs

All of these approaches face the problem of insufficient knowledge and uncertainty. Regular monitoring may not be in place to detect contaminants. Currently available technology is limited in its ability to measure chemicals such as DMNA. Experts cannot conclusively claim that one standard is more acceptable than another. Double standards may add to the problem as different locations may use different standards for the same contaminant.

In addition to uncertainty, these approaches assume an "end-of-the-pipe" solution. Looking at what is discharged from the pipe cannot be separated from what goes into the pipe. Prevention is better than the cure, assuming a cure is available.

Whom do you trust?

Finally, who decides what is an acceptable level? Should government, or industry, or scientists? Attempts to involve all parties usually involve a watered-down compromise. Is the problem so technically and legally complex that citizens are presumed to have no role?

Is Elmira's water safe to drink? The answer to that question greatly depends on the approach used in handling environmental contamination. For Elmira the answer is in the hands of scientists and lawyers.

Harry Spaling is a doctoral student in geography at the University of Guelph, Canada, Ont.

"Someone told her I had died"

On the other end of the spectrum, a few individuals have concluded that Jubilee Fellowship is too lenient because we see separation and divorce as a hurt that needs healing instead of a crime that needs church discipline. This leniency, some have been heard to speculate, has aroused God's wrath. My critical injuries are God's judgment on me! How thankful I am for Jesus' response to the disciples who asked, "Rabbi, who sinned, this man or his parents, that he was born blind?" (John 9:2,3). Other than Christ's answer I have no further comment on this cruel interpretation of our accident.

Malice gives way

While there is daily frustration with my handicap, especially when I have to sit in

amputated above the knee. Fortunately, neither of these rumours are true, especially the first!

To set the record straight, while I did have complications after the accident and came close to losing my life, after 10 days in ICU my problems were confined to two badly fractured legs broken in seven places and set with various pins and plates. Apparently I'll be in these casts (my fifth set) for a number of months, to be followed by therapy. Meanwhile I may not put any weight on my legs, so I either wheel or drag myself to wherever I need to be.

Sylvan has one badly fractured leg; in fact, the doctor told him that if it had been one degree worse he simply would have amputated. Home within 10 days, Syl can


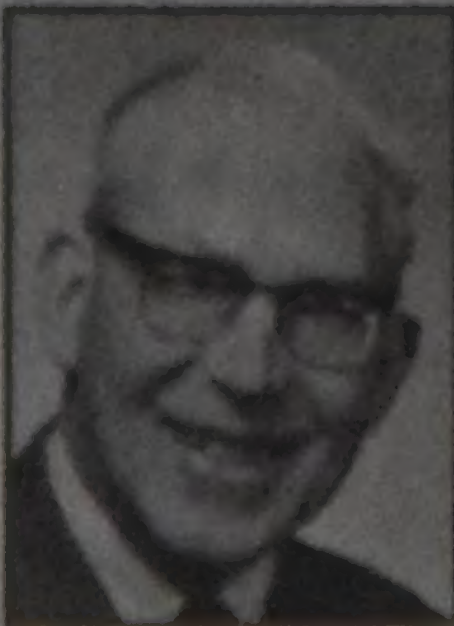
Classified

Classified rates	Births	Anniversaries	Anniversaries	Obituaries
Births \$30.00 Marriages & Engagements \$35.00 Anniversaries \$40.00 2-column anniversaries \$80.00 Obituaries \$40.00 Notes of thanks \$30.00 Birthdays \$30.00 All other one-column classified advertisements: \$12.50 per column inch. NOTE: Minimum fee is \$20.00 Letter under file number, \$30.00 extra. Photos: \$20.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.) Calvinist Contact will not be responsible for any errors due to handwritten or phoned-in advertisements.	RYZEBOL: With thanks to God, the giver of life, Ben and Debbie Ryzebol are pleased to announce the birth of their third child, a son PETER KYLE RYZEBOL on May 13, 1990. Fourth grandchild for Peter and Nellie Ryzebol of Zephyr, Ont.; seventh grandchild for Jacob and Marjory DeVries of Uxbridge, Ont.; ninth great-grandchild for Mr. and Mrs. Jan Bylsma of Uithuizen, Holland; 12th great-grandchild for Mrs. Hennie DeVries of Whitby, Ont.; 100th great-grandchild for Mr. Peter Kooger of Lindsay, Ont. Home address: 64 King St., Mount Albert, ON L0G 1M0	Acton Aylmer 1965 May 21 1990 "Commit your way to the Lord, trust in him, and he will act" (Ps. 37:5). We are happy to announce the 25th wedding anniversary of our parents LLOYD and GINA BAKKER (nee Hageman) May the Lord continue to bless and keep you together for many more years. With love from your children: Harry Brian Fenny & Henry Van der Laan (boy-friend) Greta & Harold Van der Linde (boy-friend) A get-together is planned with family and friends on June 2, 1990. Home address: R.R.#4, Aylmer, ON N5H 2R3 Remember our wedding vows in the Buikslootkerk of Amsterdam on June, 1950. We would now like to celebrate our 40 years of shared love with family and friends, our ocean crossing, new directions in our lives in a new country and the many days of sunshine and a few with pain. But each day was a new day in which we experienced blessings and weariness. To God be the glory. We invite you to come to our prayer and praise celebration on June 26, 1990, at 7 p.m. and afterwards to join us for fellowship at Grace Chr. Ref. Church, 660 South Pelham St., Welland. No presents please. Your presence is our present. Len and Miep DenBak. Home address: 99 Melissa Cresc., Welland, ON L3C 6M5 1965 June 5 1990 With great joy and thankfulness to God, we hope to celebrate the 25th wedding anniversary of our parents, BILL and FRANK ECKHOF (nee DeGroot) on June 5, 1990, D.V. Congratulations, Mom and Dad! May God continue to bless you and keep you in his care. With love: Harry & Janet Bill Deb Karen Home address: 57 Woodstock St. S., P.O. Box 759, Tavistock, ON N0B 2R0	Brampton Carlisle 1965 May 29 1990 We thank the Lord for the joy we share as we celebrate the 25th wedding anniversary of our parents, DIRK and LUCY VAN DALEN (nee Tiesma) "May he give you the desire of your heart and make all your plans succeed. We will shout for joy when you are victorious and will lift up our banners in the name of our God. May the Lord grant all your requests" (Ps. 20:4,5). With love from their children: Anita Derek Jeff Nova All are welcomed to join us for an evening of celebration on Saturday, June 9, 1990, from 8:30 p.m. onwards at Millgrove Community Centre, Millgrove, Ont. Home address: 4 Tansley Terrace, Carlisle, ON L0R 1H0 Oentjerk (Fr.) Kentville (N.S.) 1940 1990 With gratitude to God who has kept them in his care, it is our pleasure to announce the 50th wedding anniversary of our heit and mem, pake and beppe, D.V., on May 30, 1990. GERBEN and GRIET VANDERKLOET (nee VanderPlaats) Harry & Margaret Vanderkloet Patricia & Robert Geoffrey & Lisa Terence (deceased) Sonja Heather Melanie Jessica John & Edith Vanderkloet Jacqueline & Alan Pauline & Jason Gregory Douglas Home address: R.R.#1, Kentville, NS B4N 3V7 Andyk Aylmer 1945 June 13 1990 Wedding text: "Lead a life worthy of the calling to which you have been called" (Eph. 4:1b). With thankfulness to our Lord, we announce the 45th wedding anniversary of our dear parents, grandparents and great-grandparents, MARTIN and NELL WEVERINK (nee Tensen) on June 13, 1990, D.V. Congratulations, Dad and Mom! It is our prayer that the Lord may continue to extend to you in the future his faithfulness and care which you have experienced so richly in the past. With love from your thankful children, grandchildren and great-granddaughter: Neil & Theresa Van Gorp Michael & Gwen, John & Julie (Rachel), Patsy & Scott, Janice, Sharon, Marianne Hank & Louise Weverink Lisa, Christian, Dawn Len & Jane Weverink Ingrid, Eileen, Jennifer, Valerie, Bradley Henry & Marian Weesjes Jason, Heidi, Eric, Lori Judy Weverink & Peter Struik Victor & Ena Weverink Matthew Weverink James Weverink Open house will be held at the Fellowship Hall of the Chr. Ref. Church, Aylmer, Ont., corner of South St. and Caverly Rd., from 2-4 p.m. on Saturday, June 16, 1990. Best wishes only please. Home address: R.R.#3, St. Thomas, ON N5P 3S7	March 5, 1916 May 8, 1990 "I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us" (Rom. 8:18). At God's appointed time God took home his child, JAN (John) NONKES Lovingly remembered by: His wife Grietje Nonkes (nee Volders) His children and grandchildren: William & Alice Nonkes — Brampton, Ont. Sandra, Carolyn, Julia, Kathleen Jack & Sylvia Nonkes — Auburn, Ont. Mark, Peter, Aron, Angela Eric & Grieta Nonkes — Auburn, Ont. Emelien & Michael Zandwyk — Zurich, Ont. Daniel, Deanna, Derek Gary & Dianne Nonkes — Auburn, Ont. Bethany The funeral service took place May 11, 1990, in the Chr. Ref. Church, Blyth, Ont. Rev. W. Lammers officiating. Toch nog vrij plotseling is zondag 22 april, 1990, te Kollum, Nederland, ALEWIERSTRA op 68-jarige leeftijd overleden. Wij wensen mevrouw Wierstra en familie de nodige sterkte bij dit verlies. Ale Wierstra was bij leven onze secretaris van het reüniecomité Bataljon Friesland en oud-bestuurslid en ere-lid van de Bond van Wapenbroeders, Gewest Friesland. Jan de Vries, 2 White St., Apt. #315, St. Catharines, ON L2N-1Z2; (416) 935-8266. "Let the little children come to me, and do not hinder them, for the Kingdom belongs to such as these" (Mark 10:14). On May 11, 1990, the Lord suddenly took to himself LAURA MARGUERITE ZYLSTRA at the age of seven years. Dearly loved daughter of Bryan & Gaye Zylstra. Dear sister of Justin and Darryl. Cherished granddaughter of Jelle and Macheltje Zylstra, R.R.#4, Brantford. Loved niece and cousin of: Henry & Cathy Zuidema Carina, Brendan, Matthew, Timothy, Jason Auke & Frances Zylstra Michael, Adam, Joshua, Sarah John & Jacomina Winter Jacquie, Kevin, Curt, Sandra Bill & Linda Marcy, Bill John & Margaret Seldentuis Warren, Daniel, Dayna Lypje Zylstra Ilyas, Ibrahim Wybe & Frances Zylstra Jennifer, Chris, Jason, Jeffrey, Paul Gary & Susan Zylstra Tammy, Tommy, David, Gary, Gabriel Robert & Minke Leendertse Erica, Heather, Joline Reina Zylstra Alicia Jelle & Sandra Zylstra Leanna, Bradley, Steven Bert & Cora VandeBeek Maria, Kevin, Andre, April Marius & Christina Zylstra Richard, Sonja, Mark Michael & Janet Warnock Carly Funeral service was held Monday, May 14, 1990, Rev. Len Batterink officiated. Our comfort and strength are in the promises of God. "I am the resurrection and the life. He who believes in me will live, even though he dies" (John 11:25). Home address: R.R.#4, Brantford, ON N3T 5L7
OBITUARIES Obituaries should be composed as they are to appear in <i>Calvinist Contact</i> . A sheet with information sent by funeral homes is not acceptable since it leads to errors and confusion. The \$40.00 rate for obituaries covers any length up to six column inches. Calvinist Contact reserves the right to charge for additional column inches at the rate of \$12.50 per column inch.	MARRIAGES BORG-DREISE: Believing that God has brought them together, SHARON ELIZABETH daughter of Gerrit and Trudy Borg and, JONATHAN FRANCIS son of Albert and Alida Dreise of Dundas will exchange marriage vows on Saturday, June 2, 1990, at the Bethel Chr. Ref. Church of Listowel at 4:00 p.m. Future address: R.R.#1, Fordwich, ON N0G 1V0 KLYN-HESSSELINK-HEYNS: With much joy and thankfulness to the Lord, we, Bill and Diane Klyn-Hesselink of Owen Sound, and Bill and Coby Heyns of Owen Sound, announce the marriage of our children, BRENDA and ROBERT The exchange of the wedding vows will take place, D.V., on June 16, 1990, at 11:00 a.m. in the First Chr. Ref. Church of Owen Sound, Ont. Rev. Harry VanderWindt will officiate this wedding with the couple's chosen text from 1 Corinthians 13:13 "But the greatest of these is love." Future address: 757 4th Ave., West, Owen Sound, ON N4K 4V3	Anniversaries 1955 June 5 1990 We thank the Lord that we may celebrate our parents' and grandparents' 35th wedding anniversary. JOE and RINA AGTER (nee Maaskant) We pray that the Lord may continue to bless you, Mom and Dad. Your children: Nancy & Joop Reckman — Burlington, Ont. Andrew, Michael Linda Agter — Burlington, Ont. Irene & Al VandenBoogaard — St. Catharines, Ont. Bradley Joanne & John DeBree — Downsview, Ont. Lori & Rob Matic — Burlington, Ont. Joshua Open house: June 2, 1990, from 2 to 4 p.m., Chr. Ref. Church, New St., Burlington, Ont. Home address: 430 Wilson Ave., Burlington, ON L7L 2M9	Obituaries "I am still confident of this; I will see the goodness of the Lord in the land of the living" (Ps. 27:13). On the Lord's Day, April 29, 1990, the Lord called to himself our dear father and grandfather, GOSSE DOUMA at the age of 82 years. His wife Marijke went to be with her Lord 40 days earlier. He will be lovingly remembered by his children: Frank & Christina Douma — Lyn, Ont. Iep Poortinga — Harrietsville, Ont. Hennie Douma — Athens, Ont. John Douma — Delta, Ont. Theresa & Albert Visscher — Staffa, Ont. and his grandchildren: Janet Douma — Halifax, N.S. Marilyn & Andrew Clarke — St. Catharines, Ont. Randy, Monica & Diane Poortinga — Harrietsville, Ont. Angela & Melanie Visscher — Staffa, Ont. Predeceased by daughter, Stella Poortinga and son Karl Douma. Correspondence address: R.R.#1, Athens, ON K0E 1B0	
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Classified

Obituaries	Real Estate	Help Wanted	Help Wanted	Help Wanted
<p>On Saturday, May 5, 1990, the Lord took unto himself our dear mother and oma,</p> <p>MARGARET STRYKER (nee Weteringe)</p> <p>Predeceased by her husband Albertus (Bart) Stryker (1987). Dear mother of: Evelyn & Evert Middel — Goderich, Ont. Elizabeth & Peter Hummel — Arthur, Ont. John & Betty Stryker — Haarlem, the Neth. Marianne & Nick Dykema — Wallaceburg, Ont. Joanne & Auke De Jong — Bayfield, Ont. also 24 grandchildren and five great-grandchildren. Funeral service was held on May 8, 1990, at Trinity Chr. Ref. Church, Goderich, Ont., conducted by Rev. Harry Vriend. Revelations 2:7b. Correspondence address: E. Middel, 264 Shore Cresc., Goderich, ON N7A 1Y7</p>	<p>For Sale Brampton, Ont.: Semi-detached two-storey, 3 bedrooms, 3 washrooms, single-car garage, backing on to parkland. Walking distance to Holland Christian Homes, Second Chr. Ref. Church and John Knox Christian School. For more information call: Peter Veltman collect at (416) 451-2390 or (416) 459-0528 HARE Real Estate (Peel) Ltd.</p> <p>Country home on 10 acres in Abbotsford, B.C. Modern hog barns. 11 1/4 % mtge. Asking \$225,000. Phone: (604) 856-1736.</p>	<p>SOCIAL SERVICE WORK — Mutual Support Systems, a network of rural group homes in the Niagara Peninsula for children experiencing emotional and behavioural difficulties invites applications for the position of Child Care Worker. The responsibilities of this live-in position include: involvement in the educational programming of the residents, scheduling daily routines, as well as planning special events, all in a family setting. In-service training provides an excellent opportunity for personal growth and skill development at role modelling, positive relationships and facilitating the residents' successes. Position includes salary and benefits package. Please submit resume to: Personnel Manager, Mutual Support Systems, R.R.#1, Perry Rd., Wellandport, ON L0R 2J0. (416) 899-2311.</p>	<p>JUBILEE invites applicants for the position of: Environmental Stewardship Researcher (Full-time; Ontario Environmental Youth Corps age restriction, maximum 24, applies) For details, call (519) 837-1620. Send letters of application and curriculum vitae to: Elbert van Donkersgoed, Research Director Jubilee Foundation for Agricultural Research 115 Woolwich St., Guelph, ON N1H 3V1 (Jubilee is the research and education arm of the Christian Farmers Federation of Ontario)</p>	
<p>For Sale Five-bay repair shop: complete automotive tractor repair shop plus welding. Includes 3-bedroom house and apartment; 25 miles out of Ottawa. Phone: (613) 832-3442.</p>	<p>ADA REALTY LTD. 6012 Ada Blvd. Edmonton, AB T5W 4N9 (403) 471-1814 <i>Sid Vandermeulen</i> Contact us first when you think of moving to Edmonton and district. <i>Het vertrouwde adres.</i></p>	<p>Help wanted for greenhouse work, some driving involved. Good wages and benefits offered. Please call Renkema Florists Ltd., Beamsville, Ont., at (416) 563-8961.</p> <p>Help wanted for general greenhouse work due to expansion of business. Apply to: Clarence Alkema, Alkema Greenhouses, 229 Central Ave., Grimsby, ON L3M 1X9. TEL. (416) 945-9454.</p> <p>Housekeeper needed in farm setting home. Father with two teenage sons. Preferably older lady, or couple. Self-contained apartment available in exchange. For information call (519) 752-6316 or write: Mr. and Mrs. H. Bootsma, R.R.#1, Brantford, ON N3T 5L4</p>	<p>Grace Christian Reformed Church Scarborough (Toronto), Ont., Canada is expanding its Team Ministry by the addition, to its staff, of a YOUTH MINISTER We are looking for an enthusiastic person, ordained or unordained, who will help us lead, equip and challenge our youth to serve the Lord with joy. We will send you a Grace Church Information Packet upon request, or upon receipt of your application and resume. Search Committee c/o John Van Dyk Grace Christian Reformed Church 25 Channel Nine Court, Agincourt, ON M1S 4B5</p>	
<p>Evangelistic Materials in Arabic Also, in English, <i>The Bible and Islam</i> \$4.95 Canada / \$3.95 U.S. and a folder of essays on Understanding the Middle East (\$1.50). Write: The Back to God Hour P.O. Box 5070 Burlington, ON L7R 3Y8</p>	<p>Help Wanted Person, married couple or small family wanted to maintain and manage a large, beautiful flower garden and lawns during the summer and to help care for livestock in the winter. Nice house available. Area: 75 km north of Toronto. Job open by July 1, 1990. Tel.: (705) 436-2746.</p> <p>Summer student needed to live in and look after three children on a fruit and vegetable farm. Call Pat Rupke (705) 426-9859.</p>		<p>The Committee for Contact with the Government — a standing committee of the Council of Christian Reformed Churches in Canada — invites applications for the half-time position of Research and Communications Associate to assist the committee in carrying out its witness on social issues to government officials and agencies. Qualified applicants will have excellent research and communications skills, a demonstrated ability in public policy formulation, a commitment to the Reformed worldview and familiarity with the Christian Reformed community in Canada. Applications should be sent, by June 15, to: Rev. Robert de Moor c/o Council of CRCs in Canada P.O. Box 5070, Burlington, ON L7R 3Y8 Phone: (416) 336-2920</p>	
<p>Accommodations Room and Board Mon.-Fri. Ideal location for students attending Mohawk College, McMaster University or Redeemer College, Hamilton, Ont.; (416) 575-1396.</p> <p>Roommate to share four-bedroom house in Waterloo, Ont., \$250 plus utilities, parking and private bedroom. Close to university, available immediately. Phone: (519) 576-8672 (after 6 p.m.)</p>	<p>Vacations LITTLE EUROPE RESORT Bracebridge, Muskoka Plan a successful vacation at our resort known for its Dutch hospitality. Reasonable rates for cottage rentals. Excellent for camping, swimming and fishing (ideal for group camping). "Little Europe" is located 10 km. east of Hwy. 11, on Hwy. 118, past the Muskoka Airport. • No pets please • Showers available R.S. BAKEMA Tel. (705) 645-2738</p>	<p>Vacations</p>		
<p>Summer Job Market PETERBOROUGH, Ont.: I am a business student looking for summer employment, involving accounting, bookkeeping, computers, mathematics, or tutoring anywhere in Ontario. I am available for work from April 23 to Sept. 1. If you are interested, please contact Angela at (705) 295-6942.</p>			<p>TRAVEL CONSULTANT Required immediately in a growing and pleasant agency servicing the Dutch and broader travel community worldwide. Excellent opportunity for growth with large international travel organization. Complete benefit package. Salary commensurate with experience. Please call (416) 224-5211 DCA TRAVEL SERVICE INC. / WERELDCONTACT 5457A Yonge St., Willowdale, ON M2N 5S1 FAX: (416) 224-0842</p>	
<p>Personal Well-adapted, professional, East-Indian, born-again Christian gentleman, 32, would like to meet a born-again Christian lady of Dutch descent who appreciates traditional family values, for lasting relationship. Please send a note with photo and phone number to: P.O. Box 1483, Stn. B, Mississauga, ON L4Y 4G2</p>				<p>When you fax your display or classified ads to us (particularly obituaries), please type them and check spelling BEFORE you transmit the text. Thank you.</p>

Classified/Events

Teachers	Teachers	Teachers	Events	Events
<p>AYLMER, Ont.: Immanuel Christian School invites applications for a definite opening at the junior level and a possible opening at the intermediate level. Preference will be given to those who possess the ability to teach Phys. Ed or French. Send letter of application and resume to: Andy VanderPloeg, Principal, Immanuel Christian School, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call (519) 773-8476 (school) or (519) 773-5009 (home).</p> <p>BARRIE, Ont.: Timothy Christian School invites applications for a definite opening in the junior and/or intermediate area. Please send resume and references to the school, c/o H.K. Bergsma, Principal, 49 Ferris Lane, Barrie, ON L4M 2Y1. Tel.: (705) 726-6621 (school) or (705) 721-4168 (home).</p> <p>BRAMPTON, Ont.: John Knox Christian School invites applications for junior/intermediate positions beginning September 1990. Please send resume and/or inquiries to: Mr. I. Witteveen, John Knox Christian School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Tel. (416) 451-3236.</p> <p>CALGARY, Alta.: Calgary Chr. Schools invite applications for one "5-month" teaching position (Aug. 29, 1990 - Jan. 31, 1991) at the Grade 6 level. This position is due to a maternity leave. There may also be a possible full-time position available at the Grade 1 level. Please forward applications and resume and/or inquiries to: Mr. John McPhail, Principal, Calgary Chr. Schools, 2839 49th St. SW, Calgary, AB T3E 3X9. Phone: (403) 242-2896.</p> <p>DRAYTON, Ont.: Calvin Christian School, due to growth, requires a teacher for the Grade 6/7 combination for the 1990/91 school year. Strength in Art, Phys. Ed. and/or Music will be regarded as an asset. The ability to teach French is a requirement. A profile of the school is available upon request. Please send your letter of application with resume and references to: Mr. A.J. Vanderstoel, Principal, Box 141, 35 High St., Drayton, ON N0G 1P0. Tel. (519) 638-2935 (school) or (519) 638-3606 (home).</p> <p>HOLLAND MARSH, Ont.: Holland Marsh District Christian School still has an opening for Grade 7/8. You would be joining a happy growing school. Please direct your applications or inquiries to: Mrs. C. Bootsma, Principal, Holland Marsh District Christian School, R.R.#2, Newmarket, ON L3Y 4V9. Phone (416) 775-3701.</p> <p>ORILLIA, Ont.: Orillia Christian School, a non-denominational school of 150 students in K-8, invites applications for a full-time teaching position at the Grade 6/7 level, for the 1990/91 school year. Address all applications and inquiries to: Mr. G. Kamphuis, Principal, Box 862, Orillia, ON L3V 1G6 or phone (705) 326-0532.</p> <p>ROCKY MTN. HOUSE, Alta.: Rocky Christian School (K-9, 210 students) is accepting applications for Grade 1, Grade 5 and Special Education (20%) positions. Please send your resume and statement of faith to: Mr. Evert Vroon, Rocky Christian School, 5204 - 54 Ave., Rocky Mtn. House, AB T0M 1T3.</p>	<p>REGINA, Sask: Regina Christian School, an interdenominational school with Grades K-8, requires a teaching principal for the 1990-91 school year. We are looking for someone with leadership and administrative capabilities who is interested in the challenge of promoting an integrated approach to Christian education in the community. Please send application with resume and references to: Larry Borowko, Chairman/RCSA, P.O. Box 4453, Regina, SK S4P 3W7</p> <p>SARNIA, Ont.: Lambton Christian High School has an opening in French effective September 1990. Please address inquiries or applications to: W. Drost, Principal, c/o Lambton Christian High School, 295 Essex St., Sarnia, ON N7T 4S3. Phone (519) 337-9122.</p> <p>STOUFFVILLE, Ont.: Stouffville Christian School requires teachers for the following positions, beginning September, 1990:</p> <ul style="list-style-type: none">• One teacher in the primary/junior division in the area of French,• one teacher in the intermediate/senior division in the areas of Math and Science,• one teacher in the intermediate/senior division in the areas of English, History and Contemporary Studies,• one teacher in the intermediate/senior division in the area of French. <p>Applicants are asked to send resumes to: The Principal, Stouffville Christian School, R.R.#3, Claremont, ON L0H 1E0 •</p>	<p>STRATHROY, Ont.: John Calvin Christian School has one full-time position available for the 1990-91 school year at the intermediate level (7/8). If you are interested in joining an exciting staff and school community in the heart of Southwestern Ontario, please send your resume to: Mr. Henry Wiersema, Principal, c/o John Calvin Christian School, 48 York St., Strathroy, ON N7G 2E3. Phone (519) 289-5562 (home) or (519) 245-1934 (school).</p> <p>SURREY, B.C.: Fraser Valley Christian High School is seeking qualified teachers for full-time positions in the areas of Bible, English and Science. Interested persons should direct letters and resume to: Mr. A. Boerema, c/o FVCHS, 15353-92 Ave., Surrey, BC V3R 1C3</p> <p>TERRACE, B.C.: Centennial Christian School invites applications from teachers for one opening in the primary department for September 1990. Centennial Christian School is situated in the beautiful Skeena Valley and offers many dynamic opportunities for teachers. Send application, resume and references to: Mr. Frank Voogd, Principal, Centennial Christian School, 3608 Sparks St., Terrace, BC V8G 2V6</p> <p>VANCOUVER, B.C.: Vancouver Christian School requires a part-time Music teacher for September, 1990. Interested applicants should submit resumes, along with supporting documents, to: Ed Noot, Vice-Principal, Vancouver Christian School, 3496 Mons Dr., Vancouver, BC V5M 3E6 or call (604) 435-3113.</p>	<p>FRISIAN PICNIC</p> <p>On Monday, July 2, 1990, in the Pinehurst Conservation Park in Paris, Ont., on Highway 24A, starting at 11 a.m.</p>	
			<p>1990</p> <p>TORONTO</p> <p><i>conference</i></p> <div></div> <p>Featuring J.I. Packer and R.C. Sproul on</p> <p>ONE HOLY PASSION</p> <p>July 6-7, 1990</p> <p>Metro Toronto Convention Centre</p> <p>Founded in 1971, Ligonier Ministries, the teaching fellowship of R.C. Sproul, is one of the foremost North American resources for substantive adult Christian education.</p> <p>This summer, for the first time in our history, Ligonier will present an international conference for our friends in Canada and the Great Lakes region. When held in Orlando, Florida, in 1989, Ligonier's "One Holy Passion" conference attracted 4,000 believers.</p> <p>Also appearing will be the Westminster Brass. Don't miss out on this superlative learning opportunity!</p> <p>Simultaneous French translation available to first 80 registrants.</p> <p>For a free brochure, call Ligonier Ministries toll free at 1-800-344-9499</p>	

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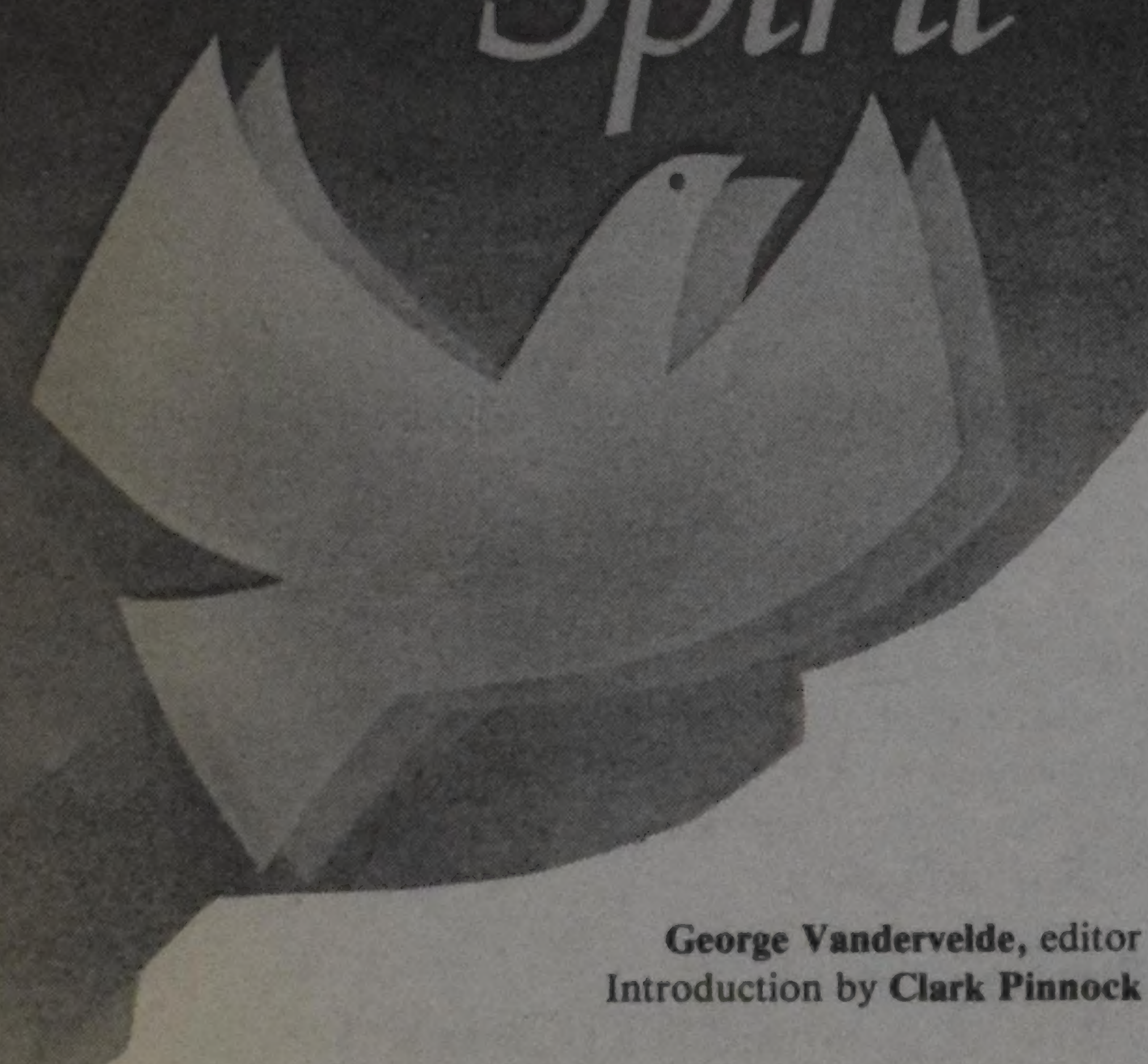
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Events

The Holy Spirit

RENEWING
AND EMPOWERING
PRESENCE



George Vandervelde, editor
Introduction by Clark Pinnock

Contributions by Richard Mouw, Jan Veenhof, Richard Gaffin,
James D.G. Dunn, Garth Wilson and George Vandervelde.

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Weekly Crossword

by Craig Schultz

ACROSS

1 Defense gp.
4 Chin. beast
9 Nautical call
14 Playing card
15 Bitter drug
16 Coffee
17 Regatta item
18 Primitive practitioner
20 Algerian port
22 Philosophical ideal
23 Scratches out
24 Cold cuts stores
26 Competitor
28 Begin to develop
30 Degree of distinction
34 Pod plant
37 Profits
40 Bristle
41 Some tots in Oct.
45 Opera heroine
46 School paper
47 Aql.
48 Fragrant
51 Man of the cloth: abbr.
53 US satellite
55 Edge furtively
59 Attributes
62 Do sums
65 Uninteresting
66 Fearsome mixture
69 "— Maria"
70 Light on one's feet
71 TX mission
72 Corral
73 Fills up
74 Evil being
75 Hesitatory sounds

DOWN

1 Tolerated
2 Knowing
3 Pink color
4 Handle clumsily
5 Touched ground

6 — bene
7 Scenery
8 Residue
9 Passing no judgment
10 Singer
11 NT book
12 Brake part
13 Repairs roofs
19 Hindu god
21 Pointed end
25 Be unsociable
27 Cake decorators
29 Pair
31 Bar drink
32 Raison d'—
33 Coarse file
34 Sch. gps.
35 — Clepton
36 —-de-camp
38 Belief
39 Legal claims: abbr.
42 Hymn
43 Jug handle
44 Voice votes

49 Some taxes
50 Gaelic
52 By way of
54 Black
56 Hang in folds
57 Meat dish
58 Blissful abodes

59 "— the night before..."
60 Latvian city
61 Go — (flight)
63 Small weight
64 Sample tape
67 Blue
68 Triumphed

Calendar of Events

June 4-8 Milk & Honey Summer Festival, featuring lectures by Redeemer faculty. At Redeemer College, **Ancaster**, Ont. For info. call (416) 648-2131.

June 6 Public Psalm-Sing, featuring "The Ambassadors" at 8 p.m., Redeemer College, **Ancaster**, Ont. Tickets \$2 p.p., \$5 fam. For info. call (416) 648-2131.

June 6 "Hollandse Dag" in **Kingston**, Ont. Starts 10 a.m. in the First CRC. Speaker: Rev. J.G. Groen. Admission \$7.00, including lunch. For info. call (613) 386-3754.

June 7-21 Christian Stewardship Services' representative plans to be in B.C. (Fraser Valley & Vancouver Island).

June 9 "Musical 90." Annual concert, sponsored by John Knox Chr. School, featuring massed choir & orchestra and artists Colleen and Grace, at 7:30 p.m., Gospel Temple, 1814 Barbertown Rd., **Mississauga**, Ont.

June 9 Heritage Days in **Ancaster**, Ont., watch "De Hagenaar" in parade starting at 10 a.m.

June 9 "Agenda 2000 - Seminar" on the place and task of Christians in an age of pollution, sponsored by CPJ. From 9 a.m. - 3:30 p.m., St. George's Anglican Church, 152 Metcalfe St., **Ottawa**, Ont. For registration/info. call (613) 835-2293.

June 10 Laura Smit, a graduate of Calvin Seminary and currently pastor of Clayton Presb. Church, Clayton, New Jersey, will tell the story of her struggles to enter the ministry. At 2 p.m., Church in the Woods Chr. Ref. Church, 209 Bearinger Rd., **Waterloo**, Ont. She will also preach in the morning service. For info. call (519) 884-3295.

June 13 "Hollandse Dag" in **Moorefield**, Ont. Starts 10 a.m. Speaker: Rev. W. Vandenberg. Take lunch along! For info. contact Hilbert Rumph, Drayton, Ont.

June 16 17th Annual "Grunneger Picnic," at Grand River Conservation area, **Rockwood**, Ont.

June 17 Dutch worship service with Rev. H.R. De

June 19-23 Bolster, 3 p.m., CRC, **Ancaster**, Ont. Reunion Friesland - 900 year anniversary **Oudega-Smallerland**. For info. call (416) 935-8629.

June 20 RCBPO 4th Annual All-Ontario Golf Tournament and BBQ. For info. call (416) 524-1203.

June 23-24 40th anniversary of Chr. Ref. Church, **Essex**, Ont. Dinner on June 23 (tickets \$12). For info. call Tina VanderVecht at (519) 326-6805.

June 29 - July 1 75th anniversary of CRC, **Neerlandia**, Alta. For info. write Box 68, Neerlandia, AB T0G 1R0.

July 2 "Frisian Picnic" at 11 a.m., Pinehurst Conservation Park, on Hwy. 24A, **Paris**, Ont.

July 4 "Hollandse Dag," at 10 a.m., Strathroy Arena, Metcalf St., **Strathroy**, Ont. Speaker: Rev. Ralph Koops. Bring lunch!

July 5 CFFO Prov. Board meetings from 10 a.m. - 4 p.m., CRC, **Georgetown**, Ont. For info. call (519) 837-1620 (a.m.) or 338-3214 (p.m.)

July 6-7 1990 Toronto Conference featuring J.I. Packer and R.C. Sproul on "One Holy Passion — knowing the character of God." At the Metro Convention Centre, **Toronto**, Ont. Presented by Ligonier Ministries. Simultaneous French translation available to first 80 registrants. For info. call 1-800-344-9499.

July 29 Dutch service with Rev. H. de Moor, at 3 p.m., CRC, **Ancaster**, Ont.

Aug. 16-19 "Canadian Christian Festival III — A Time to Love," at the Metro Centre and World Trade & Convention Centre, **Halifax**, N.S. About 10,000 people are expected to attend. Speakers include Desmond Tutu, Tony Campolo, John Powell, Elizabeth Thomen, Emilio Castro, Pauline Webb, T. Herbert O'Driscoll and others. For info. call (902) 423-9670.

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Church news

Christian Reformed Church

Calls received

— to First, Barrie, Ont., Rev. James Tuininga of Calvary, Chatham, Ont.

Calls declined

— to Bethel, Edmonton, Rev. Martin Contant of Langley, B.C.

Classis meeting

Classis Niagara will meet in regular session on Wed., Sept. 19, 1990, at the CRC of Fruitland, Ont. Agenda material must reach Gerrit Veeneman, Stated Clerk, by August 15, 1990.

Christian living

How the Spirit is present

The Holy Spirit: Renewing and Empowering Presence, edited by George Vandervelde. Winfield, B.C.: Wood Lake Books, 1989, distributed by the Institute for Christian Studies. ISBN 0-919599-70-2. Softcover, 140 pp., \$13.95. Reviewed by Jack De Vries, pastor in Pickering, Ont.

"I believe in the Holy Spirit" is very much part of the creedal confession of the Christian community. Yet many believers throughout the Christian church do not know what to do with the third person of the Trinity.

In 1984, leading theologians from Europe and North America came together for a conference on the Holy Spirit held in Toronto at the Institute for Christian Studies (ICS). The issues discussed have been compiled in this book. In his introduction, Clark Pinnock says this book offers "fresh insights on the person and work of the Holy Spirit as empowering presence of salvation and renewal in Christ." The book does deliver on that promise, especially for the average reader.

James D.G. Dunn, from Abbey House in Durham, England, sets the stage in the opening two chapters with an overview of New Testament teaching on the Holy Spirit, and how the Spirit relates to Jesus Christ and his body, the Church. Dunn underscores that the New Testament says that "Jesus, the anointed one, inspired by the Spirit, was the end-time prophet who (with John the Baptist) broke the long drought of the Spirit and introduced the new age of the Spirit in himself and his mission. Jesus, the Son of God who emptied himself of his divinity, now anointed by the Spirit of God, went out and ministered as the Son of Man. Here we see the extraordinary in the ordinary, the supernatural in the natural."

Very carefully and convincingly Dunn details how we can see the Spirit at work in the ministry of Jesus. He writes, "Now we have a picture of what a man inspired by the Spirit is like — and should be like."

Corporate dimension

In his second chapter Dunn emphasizes that the same Spirit who works upon and through Jesus has now been widely dispersed to all God's people of all ages and classes. Dunn makes a very good point in stressing the corporate dimension of the Spirit's work. Individualism often affects those touched and renewed by the Holy Spirit. Dunn's caution is that "as a general rule it is only as a member of the body of Christ that individuals can

hope to thrive in the life of the Spirit." The often heard phrase "the Holy Spirit told me so" is then conditioned by "let us test this in the body of Christ." Dunn also rightly stresses never separating the life of the Spirit from the cross. In an age that says "name it and claim it," Dunn says "In the realm of the Spirit of Christ there are no short cuts to heaven; the way of the cross is the way for all."

Richard Gaffin of Westminster Seminary looks at the teachings of the Apostle Paul about life in the Spirit. According to Gaffin, Paul says that the life of the Spirit shows us the eschatological rule of God right now. To have the Spirit is to have a piece of the future now. The power of the Holy Spirit is the power of the resurrected Christ.

Suffering is a mark of the Spirit

Dunn and Gaffin both emphasize that suffering in our lives is a mark of life in the Spirit. I agree, but Paul also states that in Christ we are more than conquerors. Easter follows Good Friday, victory follows defeat. Suffering is not the end but a means to the end. Reformed Christians often seem defeatist: "We are all sinners! We are totally depraved! We can do no good! The world is evil! People do not change!" But this describes not the life of the Spirit but the life of the flesh. The *Heidelberg Catechism* says, "We can do no good unless we are born again by the Holy Spirit" (italics added). If the life of the Spirit is to have a piece of the future now, victory must mark the life of a Spirit-filled Christian.

Garth B. Wilson, a Presbyterian pastor from Toronto, gives a critical overview of the history of the doctrine of the Holy Spirit in the Reformed tradition. In his perceptive overview of what the Reformers taught, he says that they gave much attention to the Spirit's work but not much to the Spirit's presence. He says that we need to reconsider our church structures in the light of Scripture so that we can overcome the hierarchies which limit the ministries of the church to a few people. All gifts need to be recognized, and all participate. Amen!

Jan Veenhof of the Free University of Amsterdam asks whether the charismatic gifts are "natural" or "supernatural." His conclusion is that "we must free ourselves of a miraculous conception of the *charismata*. God does not use certain gifts because they are so special; rather one would have to say, conversely, that they are special because God uses them." Veenhof wants to break down what he sees as a false

dichotomy between the natural and the supernatural.

The *charismata* are simply manifestations of God using people with their natural capabilities in very special ways. Yet God also gives "something new" or "in addition to" new powers and new qualities to a believer evidenced by speaking in tongues, the working of miracles, the prophetic word, and the like.

George Vandervelde of the ICS provides an excellent discussion of the gift of prophecy and the prophetic church. He makes the observation that "the critical need of the hour is the recovery of the office of believers." Here the recovery of the prophetic office is pivotal. Vandervelde's article makes for good reading and his comments ought to be taken seriously by the church of today. The only thing lacking in his otherwise thorough treatment is a discussion of prophecy in terms of "forth-telling" as opposed to "fore-telling." Although he does brush alongside the subject, a further discussion is necessary in the Reformed community. Prophets are rising up, with many of them giving predictions for the future. How should we as Reformed Christians respond?

Spirit inspires justice

In the final essay Richard J. Mouw (at the time, a faculty member at Calvin College), addresses life in the Spirit in an unjust world. He concludes that life in the Spirit is vital to the promotion of justice in our world today. It is precisely the Holy Spirit who is doing his work of convicting and helping us understand the divine call to justice. Mouw does a fine job of tying up the whole discussion by pointing out that the work of the Spirit is not just an individual and personal work but one that moves the individual to reach out to the hurting world around.

I appreciate the fine editorial work done by George Vandervelde. The book begins with the gospels and Jesus, it moves through the Pauline letters to an historical overview of the Reformers, and then, having addressed the contemporary charismatic question, calls us as Spirit-filled believers to respond in word and deed to our needy and hurting world with the renewing and empowering presence of the Holy Spirit.

This book will make an excellent addition to any library, at home or in church. Although it is not written with a popular audience in mind, it is very readable by the average person.



Friends of God

Wayne Brouwer

A broken and contrite heart

"The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise" (Psalm 51:17).

Are you proud?

When Bonamy Dobrée penned his famous biography of John Wesley, the opening sentences captured the fight of Wesley's life: "It is difficult to be humble. Even if you aim at humility, there is no guarantee that when you have attained the state you will not be proud of the feat!"

Don't we know it!

Subtle

After all, pride is so subtle. In ancient Greece, the philosopher Diogenes came to Plato's house one day. He already felt that Plato was not as good a teacher as he, and now he had the proof. On the floor of Plato's house were several ornate carpets, obviously very exquisite and costly.

To show his contempt for such a waste of money, Diogenes walked all over them, and then wiped his feet in a show of contempt. "Thus do I trample upon the pride of Plato!" he said.

But Plato merely looked up and observed quietly: "With even greater pride, it seems!"

"The proud hate pride — in others!" said Benjamin Franklin. And somehow our pointing fingers have to turn round to our own hearts.

Comparisons

C.S. Lewis wrote that "unchastity, anger, greed, drunkenness and all that are mere flea bites in comparison with pride."

So how do we come to the humility of David in Psalm 51? And how can we be sure that we aren't proud of our humility when we get there?

Perhaps it demands, first of all, that we take our eyes off ourselves. The truest way to be humble, as Phillips Brooks said, "is not to stoop until you are smaller than yourself, but to stand at your real height against some higher nature that will show you what the real smallness of your greatness is."

Many people in David's day were worse than he, morally, socially and spiritually. But setting himself up against them would do nothing to challenge the evil of whatever kind in his own heart, nor put him on the road to a higher quality of life. Only a vision of God's glory will do that kind of thing. And in that lies the strength of David's humility.

Irrelevant

There's only one way to defeat pride. We have to make it irrelevant. Once, when conductor Arturo Toscanini was preparing an orchestra and chorus for a performance, he was forced to work with a rather temperamental soprano soloist. His every suggestion was turned aside by her haughty opinions. At one point she could take it no longer. Rising to her fullest stature, she loudly proclaimed: "I am the star of this performance!!"

Toscanini looked at her with quiet pity. "Madam," he said, "in this performance there are no stars!"

And in that moment her pride became irrelevant. It was swallowed up in the larger glory of the music. Personal arrogance was like a third left shoe. Who needed it?

So too with David. So too with us. As Isaac Watts put it:

*When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.*

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